2 DESCRIPTION OF FINDINGS

Interviews and questionnaires were conducted on an understanding of confidentiality; reporting is of majority viewpoints.

The original consultant training comprised a theoretical background to gender approaches to assistance programmes which led to Gender and Development (GAD), and explained gender perspectives within project planning and community programming. Subsequent topics covered the marginalisation of children from social decision-making, equating them to a vulnerable category in relation to adults in a similar way to which women are subordinated to men. Exercises included a quiz on biological and social distinctions between male and female (which excluded historical, international and statistical examples which illustrate the change and universality of gender relations); 24-Hour Day of a low-income family (parents and children) in India; a life-cycle analysis of influences on people's lives; obstacles and solutions to participation in communities (of men/women/girls/boys); analysis of a girl/boy vs adults issue in India; and group work on application of gender to a project with children.

The training programme that survives in RBTU is in outline form of the main topics covered. It is not documented in sufficient detail to gain a clear understanding of which core gender concepts were verbally introduced, of how logical linkages were made between exercises and theory, or how the content was made appropriate to the experience of the trainees and relevant to their needs. In this regard the consultant advised that most conceptual aspects of gender had been omitted as they were too complex for the RBTU trainers; that the social context necessitated a strong link with Islam; and that indigenous teaching methodology builds into social hierarchies in which respected 'leaders' (including teachers) are not questioned. This limits trainee: trainer interaction, though it was not clear what efforts were made, if any, to modify the Gender Awareness training process.

Clearly much was done verbally, reflecting the experience of the consultant, and with expectation that RBTU trainers would make appropriate adaptations. The consultant subsequently supported and observed RBTU trainers in their initial adaptations.

This chapter looks at what the RBTU trainers have subsequently done with that training. It follows the transfer of knowledge, through to its final application in camp-level activities initiated by their major group of trainees, the SAs. This order represents a chain in achievement of understanding. The chapter is divided into three sections, respectively describing the findings in relation to Trainers (based on questionnaire, interviews, observations, feedback sessions), SA Trainees (based on the 4-day workshop findings, and on field visit observations, and to Community Members (based on field activities visited).

2.1 THE TRAINERS

2.1.1 Knowledge of trainees and their environment

As outlined in Chapter 1.1 the RBTU trainers cover several training topics with SAs before they introduce Gender Awareness. Thus they have had several months of personal interaction with their trainees before introducing this subject and, in principle, are familiar with their levels of understanding and their particular needs.

Trainers have no routine direct interaction with refugee communities. For information on these, they depend on secondary sources, usually written reports from their partner agencies. These are rarely seen because, trainers believe, they are not prepared rather than not circulated. Because they have worked for several years now and conducted camp-level training, they have gained some insights during those professional assignments. One trainer has developed a personal network which he contacts for information.

The Programme document indicates that RBTU's role is to conduct training needs assessments with the CAR/SWC for SA refresher training, or on specific topics to identified community volunteers. The formal procedure and process for this assessment are uncertain, but under current review..

In contrast the CAR/SWC trainers have first-hand experience of camp communities because they are all DCs. They clearly have an advantage in having background knowledge and experience of potential trainee environment and the people in it. Because their training is short term and directed towards specific topics for small numbers of CVs, they may have no direct knowledge of the individuals in their particular trainee group.

In contrast to RBTU trainers, it is more probable that their trainees will be illiterate so that different - more practically oriented - approaches would be required and perhaps could be limited to the specific context of the proposed activity. Their attendance at monthly CAR/SWC DC meetings provides an opportunity to talk with their trainer colleagues, but otherwise there is no formal mechanism or resource for them to meet together to develop or share their ideas and experiences on training. None has implemented training in Gender Awareness.

All trainers affirm the lack of any systemic means of recording information about trainees, their needs and future applications. Thus training modules are designed on the basis of 'similarity' with others and adopt an 'averaged' approach. They are not adapted to the needs and interests of the non-literate (almost always women and girls), more or less conservative values, or varying age groups such as adults, adolescents, and children.

Such considerations are less necessary for the training of SAs themselves, but are essential for application to the reality of SA work, and are appropriate to mainstreaming gender into other modules.

2.1.2 The training module and its adaptation

Content

Topics included in the original and subsequent RBTU trainings are recorded in Table 1.

The RBTU trainers have made changes to the original training:

- there is a clear trend towards omission of topics on gender theory and planning and an increased focus on basic concepts such as

  Division of Labour in the Family (24-hour Day) which has featured in some form in Trainings 1-5

  Lifespan Gender Roles and Causes (Tree of Life) which was included in Trainings 1-4

  Male/Female Roles and Relationships (in Trainings 1,2 and 5).

- Trainings 2 and 4 (different trainers) appear to have standardised on:

  content - discarding all topics of original training which are not directly related to trainees' work

  approach - drawing exclusively upon indigenous contexts, so providing greater appeal to trainees in what is familiar and what might be usable.

- Trainings 1 and 5 (same trainers) retain more of the original training topics, thereby increasing training time to 4-5 days

  eg Gender in Community Based Programming; Gender Planning & theoretical issues ; the child focus associated with the Convention on the Rights of the Child.

- Trainings 1 and 5 utilise video/film footage to explain Gender Roles and Relationships, Gender and Development, and NGO Gender Planning.

  These are from external countries, with aspects of daily life which some SAs felt might offend members of strict Islamic society. While this (and availability of power and equipment) limits use for non-literate, trainers have been innovative in preparing a written script of the GAD video, making it a more versatile resource for literate (see use in SA Workshop).

There is a clear difference between the 2 formative training of trainers and their use today:

- from 1995 (external consultant training for RBTU trainers), there is a total divide in current practice. Two RBTU trainers have discarded all the theory but retained and adapted the exercises; 2 have retained all except Gender Planning Theory and Analysis from 1997 (internal RBTU adapted training for CAR/SWC trainers) all topics are still considered usable by trainers; they have been repeated without change for SA training
- overall, all trainings have increased in time
- there is no standardisation in duration or content even for the same trainees. No programme is specifically child-oriented

Table 1: . Structure and Content of Various RBTU's Gender Awareness Training Workshops

Consultant Training 1995	RBTU Training 1 Social Animators April 1995	RBTU Training 2 CAR/SWC Trainers Sept.1997	RBTU Training 4* Social Animators Nov. 1997	RBTU Training 5 Social Animators June 1998
Day 1 Gender & Development Planners' Stereotypes of Households	**Day 1** Welcome/Introduction warm-up Exercise Community Perception of Gender (Gp discussion) 24-Hour Day/Family Division of Labour (GpWk) Critical issues in theory and methodology of Gender Planning (Lecture)	**Day 1** My idea of gender (Individuals) Introduction to Gender Concept Male/Female 'feeling' words (GpWk) Stereotypes in Idioms	**Day 1** Welcome, Workshop principles, Expectations My idea of gender (individuals) Introduction to Gender Concept Gender characteristics (GpWk) M: F 'feeling' words (GpWk)	**Day 1** Training objectives/activities Sharing experiences Introduction to Gender Concept
Day 2 Project Planning Cycle (PPC) Gender Planning and PPC Relevance of Gender to Community Based Prog (CBP) Gender Reasoning and its Relevance to Children: - Perspectives of Children - Issues Affecting Children	**Day 2** Gender Roles in rural Bangladesh (Video/Qre) Tree of Life : Life-span Gender Roles & Causes (GpWk) - Influence on Child (Lecture)	**Day 2** Roles/Relationships (Gp Work) What is work? M/F jobs (GpWk) Gender characteristics	**Day 2** 24-Hr Day: Low income family division of labour (GpWk) Influences perpetuating gender discrimination (GpWk)	**Day 2** Biological &Social Roles (Quiz) Community perception of Gender (Video) 24-Hour Day: Family division of labour (GpWk) Gender roles in rural Bangladesh (Video/Qre)
	Day 3 Gender Planning : - RB international prog. (lect'r) - in Child-oriented prog (lect'r) Attitudes in Afghanistan/ and refugee communities: cultural acceptance of gender & CRC (Gp discussion + Role play) CRC and Islam (Guest lecture/ discussion)	**Day 3** Influences perpetuating gender discrimination (Gp work) A gender issue & solution (Role play)	**Day 3** Tree of Life: life-span Gender Roles and Causes A gender issue & solution (Role play) Evaluation	**Day 3** Relevance of Gender in Community based prog. (GpWk) Gender planning: NGO experience *(film)*
	Day 4 Relevance of Gender in CBPs (Gp Work + Gp presentations) Gender planning: NGO experience (Film/discussion)	**Day 4** Tree ofLife: Life-span Gender Roles & Causes Evaluation		**Day 4** CRC and Islam Case Studies/presentation (GpWk) Attitude in Afghanistan & in refugee population: cultural acceptance of gender and CRC Future plans Evaluation
	Day 5 Group Case Studies: Gp Exercise Future planning in own work Evaluation			

•An RBTU Training 3 for SAs took place in October 1997. Details of its content were not provided. It was conducted by the same trainer as Training 2 and is believed to have been very similar in content. As Training 4 is very similar in content to Training 2, it is reasonable to assume that findings from either one of these would similarly apply to trainees of Training 3.

Training methods used

There is substantial reference to group work in the programmes outlined in Table 1, notably in Trainings 2 and 4. Training 5 has increased this method while reducing the lectures which dominated Training 1 by the same trainers. All four RBTU trainings have included role play. Video is favoured by one trainer, who has recently introduced a quiz.

Without opportunity to observe trainings in progress, nothing substantive can be said on the participatory nature of methods. The study made two pertinent observations. RBTU training modules conducted during the course of the study adopted a formal class-room layout for plenary sessions in the major, awkward 'L-shaped' RBTU training facility - with trainees assuming gender segregation. RBTU trainers advised that they sometimes break up the class-room but once people return for repeated training, this is considered not to be necessary since they already know each other. This argument is questionable.

The SAs who participated in the study workshop commented very favourably on its (very squeezed) circle arrangement used for all plenary sessions. This was a 'new' experience for them. They felt it encouraged exchange of views among all, but particularly between women and men. Over the four days, the study team observed greater informal interaction, and the beginnings of voluntary mixed seating patterns instead of the usual separation by sex.

Trainers acknowledged a need to engage participants in dialogue as soon as possible. What may not be clearly recognised is that 'participation' entails more than inviting individual trainee views. If sought in a formal class-room arrangement, they constitute a more formal student - teacher interaction. As there is no cultural expectation that students might question teachers, it is all the more important that steps are taken - at appropriate points in training - to break down traditional barriers to the learning process. What SA trainees explicitly asked for is more participation among themselves. This allows the very important function of obtaining a wider range of opinion, with room for disagreement and challenge from both sexes. Importantly, it moves the role of the trainer from 'teacher' to 'facilitator' at certain stages of the overall training process.

Trainers today adopt participatory methods which they believe contrast favourably with the emphasis given to mini-lectures in the original training. There are indications that more participation is needed, particularly among trainees themselves, to explore wider social viewpoints related to gender concepts.

Strategies to understanding

(meaning, 'what are the mechanisms, or examples, used for illustration?')

From discussion and interviews, it is apparent that all trainers focus almost exclusively on

- gender discrimination arising from cultural values or practices (with which all are familiar)

  Trainings 2 and 4 use gender-biased idioms (which very nicely illustrates the depths of gender discrimination in society). All trainers use examples of discrimination against girls' education, and eating patters where girls and women serve men and eat last/least.

  Women trainers also draw upon gender-based violence such as wife-beating, and girls/women being married without choice (in which they conveniently ignore the fact that a boy/young man often also does not have free choice). These examples were not specifically cited by male trainers - perhaps because some feel less comfortable confronting their male peers with practices which are deeply entrenched in local patriarchy.

- reference to women's rights in Islam.

  While this was believed to provide a strong justification for ending gender-based violence and discrimination, most male trainers said they did not find it so easy to engage in detailed religious argument without a sound knowledge. As men, they are more likely to have to confront clerics.

The primacy of religion in Afghan rural society is consistently highlighted. The perceived need for gender awareness to be couched in religion was identified by the original consultant. Islam has become the key tool to support child or women's rights, although male trainers expressed some reservations about its use. It is applied as an antidote to gender discrimination which is seen to stem from tribal/rural[3] cultural values of which all trainers have personal knowledge.

Reasons for change *(relevant to RBTU trainers only)*

- All trainers indicated that at least part of the original training was too theoretical.

  One trainer was explicit that the original programme was beyond comprehension, that it did not have logic or coherence, and the resulting gulf of understanding persists today.

- Two trainers considered it not sufficiently relevant to the knowledge level or needs of their own trainees (CAR/SWC trainers and SAs) hence adaptations in Trainings 2 and 4.

- Two trainers clearly disagree and believe that Gender and Development and Gender Relevance to Community Based Programmes are appropriate for SAs

3 These terms appear to be used synonomously, and are not qualified.

Appropriateness to levels of understanding and relevance to social/work context have been main reasons for change to original training, though a lack of core understanding of original training has also been critical. The fact that all trainers of SAs do not agree on core concepts to be conveyed to SAs could result from several factors:

- **a lack of coherence in criteria for decision-making on content of the training module**
- **variable information about target trainees and their work context**
- **lack of resources to draw upon for change**
- **lack of confidence or interest to make change**

2.1.3 Present Curriculum and its review process

Documentation and module review

There is no RBTU documented training module for Gender Awareness. Trainers individually design their programmes and draw upon resource materials personally retained from original training or externally accessed. Of the RBTU trainers:

- only one produced training materials among which several handouts are common to all;
- another bases training substantially on oral information exchange and discussion, clearly having capacity to draw from extensive personal experience;
- a third uses existing handouts but, recognising gaps, is developing and writing new thoughts.

CAR/SWC trainers routinely target different 'audiences' from RBTU trainers[4] - smaller numbers, largely illiterate, for specific activities and shorter periods. Women in the camps are mostly illiterate and with very limited (if any) exposure to the public sphere of life[5], so that materials and methods cannot depend upon the written word, or circumstances too far outside their world view. Even for men, more relevant materials dealing with their everyday lives are desirable. There are no adaptations in terms of content, methodology or materials specific to these needs. If gender sensitivity is to be included in another activity:

- one woman uses visual resource materials. Each picture highlights a discriminatory cultural practice for discussion among illiterate women. The pictures

4 Training of Social Welfare Committees and other community members in the various child-centred activities remains the responsibility of RBTU trainers where the constraints outlined also pertain.

5 This results from the widespread traditional practice of the seclusion of women which inevitably has been increased within the context of the uncertainty and mistrust which result among newly co-existent families, tribes, ethnic groups, and sects.

are shared with the Child Rights module, while others relate to reproductive health. Women's rights in Islam are the 'antidote'.

- one man is in the process of developing his own 'mini-lectures. These were shared with the consultant. These reflect his exploration of the topic rather than training materials.
- another male relies upon Islamic arguments, but only if confronted with a female issue.

There is no established review procedure; trainers exchange ideas in other internal fora.

There is no documented training module. Training is not defined on the basis of agreed 'core concepts', nor related to capacities and needs of different trainees in an informed way. There is no standardisation of content, duration, or proposed variations in methodology to meet different trainee needs; nor systematic review process. While this allows for individual creativity, actual use of personal and external resources are limited. This means that trainees of the same category receive variable information for application to the same work, and trainees of different backgrounds (SWC/CAR trainers and SAs) have received almost identical training.

Integration of gender into other training packages

Gender is intended to be incorporated in all other training modules. As documentation of these was not checked (but not found in the library), observations cannot be made on how this is achieved. The written RBTU *Curriculum for the Training of Community Workers in Child Focused Community Based Social Work* shows no evidence of gender sensitivity in its subject matter. Overall discussion with trainers revealed a solid awareness of the principle of female plus male in other training activities such as school education in the camps, in Child-to-Child activities, and in the formation of camp Social Welfare Committees. They all affirmed similar inclusion in their verbal input to training in other subjects.

Based on overall observations, verbal input, field level observations, and the general understanding of gender, it is probable that the mainstreaming of gender may constitute all training modules making reference to girls/ boys/women/men,

and activities aiming to reduce gender gaps in access to resources. These are a positive start, but they are not enough.

Team work

All interactions with RBTU trainers gave out a strong sense that they function independently, rather than as members of a team. Whether the cause or the result of this 'autonomy', there was also a sense of defensiveness and mistrust of colleagues. This raised questions, which cannot be answered by the study, about the actual degree of sharing of experiences and materials. It also results in an absence of a strong RBTU identity.

There were undercurrents of tension between the three partner agencies involved in the programme which inhibits understanding of each other's problems, and reduces the potential for developing appropriate and relevant training.

There is a need for team building - in terms of mutual cooperation, respect and trust - within RBTU trainers, between RBTU trainers and support staff, and between the 3 partner agencies.

2.1.4 Understanding of gender

(from original training of 1995 for RBTU, and of 1997 for CAR/SWC)

With one exception, all trainers believed they had fully understood the original training given. With one further exception, all believed they had opportunity to seek and gain clarifications

- The exception considered a lack of time to be the constraint to asking questions.

Regarding receipt of handouts from training, the two dates are reported differently:

- from 1995, trainees received some materials to take home
- from 1997, opinion differs but the one trainee who received materials needs more knowledge.

Most interesting topics were considered to be:

- gender concept (1997)
- gender and children (1995)
- roles and activities of women (male trainer) (1997)
- local gender-biased proverbs, idioms, tales (1997).

1 PURPOSE AND PROCESS OF STUDY

1.1 BACKGROUND

Rädda Barnen Training Unit (RBTU) has developed its own training programme for social work within the Pakistan-based refugee community. This is outlined in its *Curriculum for the Training of Community Workers in Child Focussed Community-Based Social Work*. The programme comprises four subject areas:

- the Convention on the Rights of the Child;
- Social Animation which covers participatory community mobilisation and problem solving;
- Children with Disabilities and community based rehabilitation; and
- Community Level General Awareness which covers specific activities to strengthen community involvement of children and other marginalised groups, as well as two cross-cutting issues. These are the promotion of psycho-social well being among children affected by war and displacement, and gender awareness.

RBTU is part of a triangular programme of support to the Afghan refugee population still resident in camps through the North West Frontier Province of Pakistan. Camp communities vary widely throughout North West Frontier Province in terms of their conservatism and adherence to rural interpretations of religion, tradition, and culture; their ethnic mix; and their duration as refugees which can influence the degree of community trust.

Under the overall management of the Office of the Commissionerate for Afghan Refugees (CAR), responsibility for the social well-being of the refugee community lies with its Social Welfare Cell (CAR/SWC). Localised clusters of refugee camps are supervised by District Coordinators (DCs) - men and women - whose prime responsibilities are to mobilise the refugee communities and initiate self-reliant, social activities including schools and child-centres activities and sports. In their work the DCs are supported by paid Social Animators (SAs) and unpaid Community Volunteers (CVs). For both of these positions, DCs propose candidates who are supposedly nominated by the community, and decisions are made by the CAR/SWC in consultation with its two partner agencies. The total CAR team comprises educated Pakistani nationals, with Pushto language in common with Afghan communities.

Social Animators are educated members of the Afghan community. Although they are intended to be community members, they are not required to be resident within the communities in which they work. While some are and thus have day-to-day knowledge of community life, others are reported to live at considerable distance from the refugee camps. Inevitably this questions the depth of involvement and mobilisation they can realistically achieve. Their key tasks are

Least interesting topics (all from the original 1995 training) were considered to be:

- gender planning (1995)
- gender analysis (1995)
- gender theory (1995).

With the exception of the above 'least interesting topics', all topics were considered relevant. Gender resources most frequently used at work included

- using training handouts
- discussing ideas with family, friends, or colleagues
- reference to Islam
- reference to Convention on the Rights of the Child
- remember training.

Throughout the study questioning was repeated and related to different contexts to allow for the possibility that cross-cultural barriers may inhibit clarity of communication. To probe seemingly understanding of gender concepts, 'prompts' were given relating to their work context. In the absence of a clear response, examples were given to find trainer reaction. In all cases they commented that they gained some new insight but confirmed that the following core concepts were not familiar to them.

Interviews with the trainers revealed a very poor understanding of key aspects of 'the gender concept' (their term). Specifically they appeared to lack awareness of

- **gender as <u>one of many types of social distinctions</u> with which all societies divide themselves**
- **the <u>multiple disadvantages for girls and women</u> which arise from the above**
- **how <u>gender needs</u> are different from <u>human development needs</u>, <u>women's special 'biological' needs</u> and how these three can become a <u>gender issue</u>**
- **that gender issues are identified by observable <u>gender gaps</u>, in turn caused <u>by gender discrimination</u> and <u>oppression</u>**
- **everyday influences on gender relationships such as social <u>status</u>, social <u>context</u> and, for some individuals, even <u>age</u> (despite the Tree of Life example, from which all cited 5 major influences: politics, economics, law, religion, society)**
- **how gender roles and relationships relate to the <u>division of labour</u> in society (although they recognise differences between male:female roles, this was expressed in**

quantitative terms only and ignored gulfs of status and control)

- **how these roles might be classified into productive/ reproductive/community work (notions of paid/unpaid work existed)**
- **how gender needs can relate to social condition (practical gender needs) or social position (status[6] gender needs).**

2.1.5 Constraints to trainer development of the core module

All trainers complained of lack of time to expand their knowledge through research, or to review and revise the training module. CAR/SWC trainers additionally complained that they have no material resources, such as office space, computer facilities, and for some even electricity. No trainers have back-up administrative support to type, translate (done externally and known to contain mistranslation of misunderstood concepts), or support workshop preparations.

Trainers attribute a lack of time and material resources as the key explanations for their limited development of the Gender Awareness training module.

2.1.6 Perceived achievements in attitude and behaviour change

Trainers all believe that changes have taken place within the refugee camp communities. Specifically they report that in contrast with earlier years,

- men - DCs, trainers, and SAs - are now able to talk to many (but not all) men about women's needs and interests whereas in previous years this could have resulted in major confrontation
- women trainers and SAs are now able to work in several (but not all) camp locations, some with a 'guardian'
- girls schools are now being established in camps which previously denied female access to education
- girls and women teachers are participating in education although some rural camps have Pakistani female teachers due to local lack of qualified Afghan women or tolerance of their right to work. In urban areas some girls continue into secondary education (both in segregated or mixed classes).

6 'Status' is used rather than 'strategic' which is common in gender jargon but not familiar outside of military contexts to most Afghans and Pakistanis. Status is such a dominant fact of life that it is readily assimilated.

- women are allowed to engaged in income-earning activities in camps which previously denied this[7]
- many camps have established a women's Social Welfare Committee
- most children's training (child-to-child, youth groups, special needs) involves both girls and boys, albeit separately except in urban coeducational schools.

> ***CASE STUDY:***
> ***Trust, Integrity and Awareness in Men can support the Development of Women***
>
> A DC working within refugee communities located within one of the most conservative tribal belts inspired such confidence among the men in his refugee communities, that he was invited by the female Social Welfare Committee to come to discuss their needs. This invitation had been extended after women had gained permission from the men. The DC was subsequently allowed even to visit women in their homes. Eventually he was able to mobilise the establishment of a basic health unit, a school (initially only for boys, but now including girls), and carpet weaving for widows' income.
>
> This acceptance is attributed to his evident commitment to improving the lives of refugees, his integrity and respect in his interactions, his personal knowledge of female discrimination within rural conservative tradition, and of Islam which allowed him to debate confidently and convincingly with mullahs on women's rights in Islam. Simply stated, he has developed trust. In recent times he has negotiated a female SA to work, and girls' attendance at school.

2.1.7 Further training needs

Trainers considered the following would be helpful:

- gender analysis practically related to field activities (this matches the men's request above)
- gender situation in other nations, with practical experiences from developing countries
- gender and Islam.

No particular difference was noted which could be attributed to date of training.

7 This may not be strictly true since several NGOs have had camp-based projects for women over many years. But they are not necessarily known to the SAs or Trainers.

2.2 TRAINEES: SOCIAL ANIMATORS

The background required for appointment of SAs and their key responsibilities are outlined in section 1.1, and the role of SAs in the process of data collection described in section 1.3.

2.2.1 Workshop procedure

- Of the 19 SAs who took part in the workshop, 7 were women and 12 were men. One woman missed the first day and did not complete the questionnaire.
- The workshop was introduced as part of RBTUs study to learn about their views on and experiences with gender awareness training and its field application, and to work together to see what changes or follow-up they might find useful. The programme actually followed for the SA workshop is included in Annexes 5a-d.
- Findings reported here include responses to the pre-Workshop questionnaire, and observations made throughout the workshop. The workshop was conducted in Pushtu and/or Dari throughout, with clarifications given on demand. As Afghan consultant co-facilitators were both experienced with gender, they led facilitation and translated for the expatriate consultant. The questionnaire was done verbally in Pushtu and Dari and responses noted individually against the given question number. Questionnaires were summarised in English after analysis with an Afghan colleague. Facilitators reviewed at the end of Day 2, and planned Days 3 and 4 accordingly.
- As the SAs clearly thought they were coming 'to receive training' and as progress was slow on Day One, greater flexibility was adopted to accommodate participants' needs to adjust to this experience, and to encourage them to share and to learn together. It was recognised that Facilitators and SAs were strangers, the SAs were strangers to each other, and the workshop structure was outside their experience. They had to 'give' rather than 'receive' information; their opinions were being asked; facilitators were responsible for 'stirring' their memories, ideas, experiences instead of taking a lead role.
- The planned activities and review discussions were expected to cover 2.5 days, and individual interviews 1.5 days. Individual interviews were dispensed with; even explained as 'meetings' the SAs found them threatening. Facilitators felt the need 'to give something' in return for SA input. Days 3 and 4 therefore included a review of core problems with basic gender concepts (Annexes 5c-d) and distributed handouts.

2.2.2 Training background

The study was required to explore differences which might result from the date of their original training (which could be influenced by the particular trainer and/or length of subsequent experience), and the gender composition

of their particular training group. These data are recorded in Tables 2 and 3 below.

Table 2 *Training dates*

Dates of training	1995		Oct 1997		Nov 1997		June 1998	
	Women	Men	Women	Men	Women	Men	Women	Men
Self report of SAs	2	-	-	2	2	6	3	3
RBTU records	2	-	-	6	2	6	4	-

One man failed to record this information

The above table shows that 3 men believed they had received their gender awareness training only months previously, whereas in fact it had taken place one year ago.

Table 3 *Gender composition of training received by SAs*

Original training comprised	All Female	All Male	Women and Men
Trainers	10	4	5
Participants	3	4	12

The accuracy of recall on gender composition could not be verified; a number of SAs clearly were unable to separate out information on their gender awareness training from other training modules.

During the workshop, there were no observable differences in awareness or participation of SAs that could be attributed to the date or gender composition of their original training group. It must be noted that the sample size was unrealistically low to be conclusive. It was noted that women and men who had been trained earlier, contributed to discussions sooner than women and men who had trained late. This was probably the result of greater confidence resulting from longer experience both in RBTU workshops and working life. As is the cultural norm, women were initially less frequent speakers, but this clearly changed with mutual confidence-building.

2.2.3 Topics recalled

Questionnaire data

SAs appeared to have great difficulty in remembering what their gender awareness training was about and much time was taken with this question. A total of 69 topics were noted in the questionnaire responses. One third were

noted only once or twice, indicating that they were not memorable. Many items recalled were not topics, but were

- a method ('group work', 'brainstorming', 'role play on male and female rights')
- a point made during discussions ('definition of sex', 'education is important, especially girls', 'how to remove gender', 'how to keep equality')
- an activity [which might lead to remembering what it was about] ('video on GAD in Bangladesh', 'making change to culture').

Methods and discussion points also featured clearly among the 'most interesting' subjects:

• Topics	14	(Gender Roles and Activities 6, 24-hour day Community perceptions 3, Gender concept 2, Rights of Women/Girls 1)
• Methods	5	(case studies, role play, group work, film)
• Discussion issues	4	(finding out about women's work 1, opportunity for women's work 2, men's and women's problems)

Only 2 people recorded least interesting topics, both concerning gender in other countries.

Topics which the SAs recalled more frequently from their original training were:

• Roles of Men and Women	15	(including Community perceptions; Practical applications)
• What is Gender	11	
• Biological and Gender Differences	8	
• Factors upholding gender discrimination	3	
• Rights of women	3	
• 24-hour day	3	

Although recall was erratic, 55 per cent of SAs considered all topics to be relevant to their work. Other "most relevant' topics were:

• Women's/girls' participation	6	(in education 1, in community 2, in life 2, equal rights 1)
• 24-Hour Day	2	(especially examples of men doing 'women's work')

Nothing was recorded under 'least relevant'.

Workshop data

With the benefit of time and group stimulation, recall of training topics by the Workshop plenary in the afternoon of Day One was only slightly improved. The identified topics were classified on the basis of their similar subject matter. SAs then worked in small groups to think through these topics, and subsequently to make a brief presentation using either original method, or some new way of their own choosing. The 3 topics selected and the workshop group composition were:

	Training date	*Present gender composition*
• Gender Concept	Training 2	men and women
• 24- Hour Day	Training 4	all men
• Gender and Development	Trainings 1 + 5	all women

Following each presentation, the Plenary group was invited to ask questions of the presenters or to contribute information they felt had been overlooked, and to comment on what they understood or did not understand on the topic. Other members of the presenting group were asked by the facilitators to give comment on one of five questions, following which there was further group discussion:

- Was this the method used in original training? If not, why have you changed it for today's presentation?
- Has the topic been relevant to your work, and how?
- What were the opportunities that helped you apply this?
- What problems, if any, have you experienced - and what have you learned from these?
- What are your suggestions for improvement? (to knowledge/method of training/application)

Recall of gender awareness training by SAs is generally fragmented indicating a lack of clear identity of its component concepts. Methods and discussion points are as memorable as concepts - and represent a possible strategy for improved communication.

2.2.4 Understanding of Gender

From questionnaire data on original training

From the questionnaire, two thirds believed 'they got something' from their original training; one third stated they did not fully understand. All reported they had opportunity to ask questions and gain clarifications. Subjects not understood were:

- application of gender in community
- linkage with rights of the child.

From workshop

SAs were well motivated to explore more about gender, and to share knowledge and experience from their respective communities. Discussions and presentations highlighted gaps in SA understanding of gender which reflected the same conceptual gaps found among the trainers. SAs revealed several additional misconceptions. As these were not predictable, repeated probing was introduced by different study team members.

Misconceptions held by SAs about gender were

- **translation of the word 'gender' itself.**
  As with many languages, there is no synonym in Pushtu or Dari. The use of the word 'jens' is misleading since it means 'sex' in the sense of biological differences. As the concept is yet new to Afghans, a necessary early step IN TRAINING is to agree an appropriate term or phrase in Pushtu and Dari. This is very important if trainees are likely to have to explain the concept to others - who will probably have less commitment to its understanding!
- **'causes' of gender.**
  Major attribution was given to war, conflict and displacement, and many believed that peace would put an end to gender.
- **general understanding that every non-biological male:female difference is a gender 'issue'.**
  SAs were not clear about human (men/women/girls/boys) development needs, female specific (biological) needs, and gender needs; they did not know how these might become a gender issue.
- **perception that 'gender' is negative[8]**
  to be got rid of like a disease - rather than an inevitable aspect of human life, relating to society's division of labour, that 'labour' can be divided into reproductive, productive and community work, that these are usually valued differently.
- **that 24-Hour Day tool is inappropriate for non-literate people**

SAs unanimously informed that Islam was their 'one and only' tool. Although all considered it to be necessary, and quite often effective, several have problems with mullahs due to their own lack of religious knowledge. They want practical understanding, to support arguments and activities.

From self reports on community achievements

Without exception the SAs reported their gender-related achievements in terms of three categories *(consultant's definition)*

- access to education for girls
- access to 'association' *(meaning, opportunities for small groups to meet on occasions outside their usual household roles)* for women and girls through establishment of women's Social Welfare Committees, girls' groups (child-to-child, youth groups)
- welfare support to women by way of income generation.

8 This was not only from the men, but could very well be related to the widespread misconception that gender = women's/girls's rights, and the very negative position they all attributed to women in Afghan and Pakistani rural/tribal society.

Changes reported relate to the condition of women and girls through reduction of a gender gap in access to resources or opportunities. No women are reported yet to be making independent demands for themselves. Changes appear to have resulted from greater awareness created among influential men of female rights in Islam.

2.2.5 Methods

Table 4 indicates a clear trend in recall of training methods employed in their original training, which is a reversal of overall methods actually experienced:

- Role Play
- Small Group exercises
- Plenary Group discussion.

It reflects what is memorable - process rather than concept.

Table 4 Methods employed in original training received by SAs

Lecture	Plenary discuss'n	Small Gp discuss'n	Small Gp Exercise	Individual Exercise	Role play	Drama	Quiz	Film
7	12	10	14	2	15	4	6	6

Role play = real life; Drama = symbolic

As reported in Table 5, In trying to apply gender awareness in their community activities, SAs draw key support from

- trusted people
- religion
- knowledge.

They back up these sources with real-life examples, reference to universal standards, and their own training reference materials. These back-up sources seem to 'mirror' the SAs key sources in that they similarly relate to people, to core values, and to information.

Table 5 Resources used when applying gender in community work

Remember training	Refer to Hand-outs	Find other gender resources	Family Friends Colleagues	Islam	Universal Charters	Real Life	Statistics	Have difficulty applying
15	9	6	18	17	11	12	4	3

Handouts were received by 15 people; 2 received nothing (both 1997); 2 no comment

Support strategies used by SAs in trying to apply gender awareness to their work are trusted people (family, friends, colleagues), Islam, and sound knowledge. The latter appears to be recalled as a process, rather than as an idea. These findings fit closely with their recommendations for

- **memorable methods in training** - to aid understanding and recall
- **open discussion opportunities between men and women colleagues** - from which they learned about the opposite sex position, and gained confidence from sharing and developing ideas, constraints, successes both potential and real.

This suggests that training needs to be carefully structured to allow for memorable learning of clearly articulated ideas, exploration of related issues (notably religious position), and testing out in a wider social group. These findings have implications for training methodologies.

UNDERSTANDING + CONFIDENCE BUILDING

LEARN	EXPLORE	TEST
concept by memorable	in depth	'What will others say?"
imaginative delivery	small group exercise	in wider forum

Although film was given as a memorable example, many SAs considered this to be useful only to their own learning, but ought to relate to their own society. What they need is 'tools' that they can apply in their own work. This means that

- a concept should be introduced with **relevant examples** which relate to their social work
- tools need to be **appropriate to their own social work context, and preferably replicable. If 'tools' cannot be used, they need well-rehearsed arguments to be able to convince others.**

2.2.6 Constraints to SA application of gender awareness in their communities

Although only 3 people stated that they had difficulty in applying gender sensitivity to their work, over 80 per cent gave reasons why it was difficult to do so.

Table 6 *Constraints to applying gender in work*

Do not understand	Don't know how to apply	Society does not understand, and I am alone	Conflict with my religion	Conflict with my culture	Other
3	1	10	0	11	4

- to establish male and female Social Welfare Committees in each camp;
- to mobilise community interest in education for girls and boys;
- to mobilise the formation of Child-to-Child groups, Youth Groups for out-of-school children, and Islami Khidmatgar (scout) groups for adolescent school boys;
- to support set-up of groups for children with special needs (mental/psychosocial/emotional impairments);
- Additional tasks may include input to NGO or privately organised projects targetting adults or children.

Each SA is responsible for a number of camps, which can mean over 3,000 families. In rural refugee communities, camps are quite often distant from each other and there is no public transport system. These are major constraints to social mobilisation for all SAs, but notably for women for whom walking alone is an individual, family and even a social issue.

Each cluster of camps has one SA which can be either male or female. Within societies (both Afghan and Pakistani) where women are traditionally secluded, in most communities this restricts SA interaction to the same sex community members. Although increased efforts have been made in recent years to improve female representation, almost 80 per cent of SAs are men. Thus the task of mobilising gender awareness within communities which are traditionally dominated by men, substantially lies with male SAs.

The United Nations High Commission for Refugees (UNHCR) has the task of coordinating and supervising the overall community services in the refugee programme. Its Community Services Unit (HCR/CSU) carries key responsibilities to assist the CAR/SWC in assessing training needs, to supervise and evaluate CAR/SWC trainers (with support from RBTU), and to monitor field-level activities to see the impact of training. It has a four-person female team of one expatriate and three Pakistani women who use Pushtu in field communications.

The RBTU is responsible for developing curriculum and training methodologies, and for conducting training needs assessments (with support of CAR/SWC trainers); to implement training for DCs, SAs, and Dari speaking CVs; and with its two partners to develop and carry out evaluation of training activities. The trainers include one Pakistani man using Pushtu, and two Afghan women who provide all Dari language training. The Principal Trainer originally involved in Gender Awareness has now transferred to another RBTU programme.

The Gender Awareness training module was developed by an external consultant in cooperation with the RBTU trainers, and following some eight months of research on the approaches used to gender throughout Pakistan. Following the consultant's first independent workshop, she co-facilitated with RBTU trainers to build their capacities and confidence. From her initial training, it was intended that the module, training materials and methods

SAs showed consistency in their greatest source of difficulty being dominant social values, which can isolate them from mainstream society. This difficulty reinforces the expressed need of SAs to have more opportunity to 'test' out ideas within a large but 'safe' group - seemingly to build confidence and to develop arguments against resistance.

The fact that no-one reported conflict with religion is striking, but consistent with data above that Islam is a key support. It suggests that the SAs feel confident in their own knowledge that the principle of gender equality does not conflict with Islam and they can confidently argue that this is the case. However, several (men) stated that they lack sufficient jn-depth religious knowledge to hold a debate with mullahs on such issues, which leaves them powerless. This echoes the gender bias found among trainers.

For SAs, their greatest constraint is the lonely uphill battle against patriarchal social values. Although Islam is their key tool, and they reinforce its central role, some are not sufficiently knowledgeable to counter clerical resistance. This is particularly the case for men. As they rightly pointed out:

> ***'If gender is a concern all over the world, how come we only have Islam as a tool? What tools are non-Muslims using? We want these tools too.'***

2.2. COMMUNITY MEMBERS

2.2.1 Visit and interview procedure

- One-day visits were made to three refugee communities, each comprising several camps, in Peshawar city, in Kohat, and in Haripur. An RBTU trainer accompanied the study team; the day programme was arranged by the responsible SAs (in cooperation with DCs) whose brief was to show us how they - male and female SA - had been able to apply their gender awareness training in their work.
- Each community programme included visits to schools, Child-to-Child programmes, Youth and/or Islami Khidmatgar groups, and a women's income generation activity. In Kohat and Haripur meetings were also arranged with male and female SWCs. As the programmes were not known in advance, general indicators of gender awareness were used (see Annex 3) and <u>informal</u> questioning format was developed for use in a non-systematic way (see Annex 8).

- Community members were interviewed in the context of their activity. As the visiting group (of consultant team, a trainer, SAs, and sometimes DC) was quite large for all school-based activities, it was probably intimidating for children. The cultural norm - of conversation being dominated by 'significant adults' (teachers, DCs, SAs) - at times substantially intruded on interactions with children and it was necessary to make specific requests for the direct participation of boys or girls.

2.3.2 Social Welfare Committees

The study was able to meet with four SWCs, two each male and female, in which a total of 18 men and 27 women participated. Every individual spoke, although in one male SWC, its chairperson had to be diplomatically diverted from 'holding the floor'.

Composition and process: Male SWC members almost exclusively comprised '*maliks*[9]', mullahs and other elders. Rare exceptions included a younger man of social status, such as a school teacher, who was nominated by the community. All were Pushtun, from central/ south-east provinces of Afghanistan; there was no representation of ethnic minorities (7 per cent of the Haripur community), or new refugees who are scattered throughout the province. All SWC members have been refugees for 20 years, and consider their communities to be relatively stable. This implies potential for a greater degree of trust with positive impact on female participation. It means that most children were born outside their homeland.

All SWCs appeared to have been 'appointed', rather than selected by community members which was the process explained to the study team. This does not preclude them representing the community to external authorities or to making decisions on behalf of, or in the perceived interests of, the community. Examples which they gave of their decision-making included electricity, location of construction of institutions such as clinics or schools.

In the study debriefings, trainers confirmed that this was the case as a first stage. However, as time passed, traditional leaders were reluctant to participate in training groups with community members, as they thought this to be demeaning to their status. Gradually they nominated deputies, or an alternative was selected by the community - such as the teacher mentioned above. This transition to community-based representation is to be lauded; but it raises questions about the effectiveness of social animation which does not mobilise these leaders to participate in the welfare of their communities - which could enhance rather than diminish their status. It also raises questions

9 'Landlord'; in traditional rural society a large landowner engages significant members of the community in various employments on his estate and therefore readily becomes the elected leader of the community. Clearly they can be 'good' as well as 'bad' representatives of the people. It is understandable that external selection might favour these men, but this ignores the important point that communities in refugee camps are not any longer the bonded labourers or sharecroppers of maliks. To ignore this, perpetuates what are now irrelevant patriarchal hierarchies. They are very slowly being augmented or replaced by men who demonstrate genuine social interest in their communities; during final feedback, the study team was told that the traditional maliks and mullah are less interested in social processes and bass on such responsibilities to named deputies, or community-selected representatives.

as to what exactly does motivate them to perform their leadership role in the refugee context.

The absence of community selection is contrary to the principles of community self-management which underlie the RBTU training programme for SAs. Without linkages to the members of the community - comprising approximately two thirds boys and girls, one sixth women and one sixth men - the likelihood and effectiveness of their representing community needs and interests is very small. This appeared to be the case.

- Only one youth group claimed to know of the existence of the SWC - a particularly surprising finding in a society where boys are usually well socialised into male networks from their early years.
- There were no routine linkages between male SWCs and any YC, IK or C-t-C groups so that views of children were not routinely solicited.
- Only one male SWC claimed to have linkages with its counterpart female SWC - exclusively on women's practical concerns (the availability of female teachers) - and in this case it was found that most of the women were in fact close relatives of the male SWC members. 'Linkages' were therefore informal and not indicative of respect for children or women's viewpoints.
- No SWC could explain how it actually sought the views of the community on any issue, or how it became aware of community concerns, or how it shared external concerns with the community - of men, of women, and of children.

In sum, it appeared that SWCs assumed - and by external authorities were assigned - the responsibility to make decisions on behalf of the community. It did not engage routinely in any consultative process.

Women's SWCs visited were similarly dominated by the old - *'as elders people listen to us'* - or close female relatives of male SWC members. The young women among these, on the basis of their young age and lack of education, were unlikely to command substantial community respect. This network of women and family relationship with a male SWC, places extraordinary power within one family. If such a family took its community responsibility seriously, it could be very beneficial. But it is also a sound strategy to ensure that patriarchal authority is maintained; old women usually reinforce it over younger men and women alike; the young female relatives are not in a position to challenge it.

Like the male SWCs, no recognised mechanism was in place for the women's SWC to actively solicit the interests of community women or girls. All met 'according to need'; one SWC said it found out about women's concerns from the men. They deal with individual family problems - a daughter-in-law made to undertake heavy work; but this (valuable) peace-keeping role is a function

often performed by the female elders of a village. Although it may be serving the interests of an individual woman, it could just as readily be reinforcing male dominance over women.

The female SWCs do not, in reality, appear to communicate directly with the male SWC though as elders they say they could. They talk to the female SA who channels via the male SA to the male SWC - or they speak informally, but directly, within the family. Their communications are usually in the nature of seeking permissions from men for nothing out of the ordinary; in effect the traditional power relations are strongly upheld.

Women met but showed no evidence that they had a firm idea how to organise themselves; represent themselves or others; or to identify, prioritise or reach solutions to female community problems. With a historical lack of experience, and virtually no education among the women, an absence of processes in rural Afghan women's groups is not unusual. The younger members of one SWC recognised their weakness and want training *'to strengthen ourselves'.*

Without proper support, women's SWCs appear to be token female representatives of male authority - by whom they had all been selected. *'We were selected by the malik of the camp, and the SA.'*

Having taken steps to encourage women's committees, there is a responsibility on the part of the establishing agency to provide ongoing support to their growth and development. In the present set-up, SAs are ill-equipped to do so in terms of time, expertise, external linkages, necessary support, and access to even minimal external material resources. Without these, the female SA efforts for women are wasted.

The fact that both men and women SWCs do not appear to be selected by their communities inhibits their sense of responsibility to solicit or share interests, respectively, of men/boys and women/girls in their communities. Given the traditional seclusion of women (and a similar marginalisation of children as participants in decision-making), it is vital that a male SWC in particular is committed to hear the views of its counterpart women's SWC and boy/girl child groups, to establish a mechanism for doing so, and to using it. This is not yet in evidence.

Gender awareness: Men's SWCs were found to be reasonably open to talking about women. This is a positive change, and one which the male Afghan study team member pointed out he could not yet do in his work in Baluchistan. In rare cases this extends to talk of issues such as family planning. Multiple factors may have contributed to this attitude change, including new emphasis on gender among aid agencies and the many visitors to refugee programmes, their co-residence for two decades, the fact that the main questioner was a foreign women (wrongly associated with potential assistance), and Pushtun courtesy which was naturally extended.

Their views on women remained very patriarchal. Male leaders explained that

- *'becoming a refugee has positively changed the role of women.'* Women only have to do internal household chores; because men are jobless they now do heavy jobs such as collecting firewood;
- *'income generation for women, introduced by external agencies, is now permitted'.* It is acceptable because it is home-based and therefore conforms to traditional roles. [By implication, it fills in the spare time women now have!]. More women need such help (by way of more sewing machines).
- *'although men work outside, they well understand how to fulfil women's rights'.* ; this term was used spontaneously.
- *'there are no female-headed households'* although around one third of families are headed by male relatives because husbands are dead, or working externally. This fact is a source of great pride in the male Pushtun code of honour which grants rights to basic needs and protection by male relatives to especially vulnerable women such as widows. Interestingly, when asked if there were any unsupported women in the community, the female SWC said: *'Yes, there are 5 here! Some have young sons to support them.' 'Now the CAR and UNHCR help has ended and there is no other source, the boys work to support us.'*

On education, they were more open with respect to girls' participation and attributed this substantially to the encouragement of the SAs (who, it was known, have cajoled them step by step using Islamic arguments). They complained that now they had mobilised increased demand for girls' education, and women as teachers, there were in fact no resources[10] - external or internal. The community *'are in a bad economic situation so there is no opportunity to spare even a little money to spend on schooling. Many even lack the Rs.20 to pay to the mullah, so there is nothing for education.'*

There is a noticeable trend in establishing self-help schools in private houses. This is considered to be particularly acceptable for girls since *'education at home is according to the Qu'ran'.* These home schools vary from being essentially religious with basic literacy and numeracy added, to secular education covering all primary grades of 1 - 6. In this case girls have access because they are in the homes of a 'respected person' - a member of the SWC, the schoolteacher himself, or a maulvi. One example was given of a maulvi's wife, daughter and daughter-in-law all teaching the girls. In all self-help schools visited, students pay a small sum to the teacher though payment is waived in cases of acute hardship.

[10] With the well-acknowledged understanding that female education underpins all development, this fact turns donor principles into a travesty.

Male SWCs are changing their attitudes to female education which is resulting in increased opportunities for and greater participation of girls. Although this is very positive, it appears to be supported because it conforms to Islamic teaching, not because it is a gender issue in the development of a society. They are also tolerant of women who are within their spheres of influence meeting outside their domestic routine for non-challenging purposes. Patriarchal monopoly on control of communities is thus being maintained and, unconsciously, reinforced by SAs (and others) because gender is not well understood.

Female SWCs viewed women's primary concerns to be economic and several were directly involved in personal income generating activities. Significant foresight was encountered in one SWC where two or three of the members had established a girls' youth group to whom they were teaching embroidery and beadwork skills. This was partly to ensure that regional rural traditions were passed on to their Pakistani-born girls, and partly to gives girls the means of some financial independence should this ever be necessary in the future.

Women also referred to their training in child rights and although they themselves had not been educated, they saw merit in sending their daughters to school: *'to increase their knowledge',' to learn about prayer and good house-keeping',' to prevent them adopting bad ways'.*
Both these justifications, and their other concerns, suggest their major interest is with improving their capacity to perform their traditional gender roles as child carers and teachers of good moral behaviour.

Women SWCs function strictly within the prevailing patriarchal values and since they are selected by and related to male leaders, they have limited access to the wider female community. Their primary concern is with improving women's traditional gender roles. They lack skills and adequate support to mobilise themselves, though many would value training. As Committees, they are not yet shown formal respect by male leadership and are not generally consulted on community concerns as the representatives of its female members. *'I have no experience as there have been no problems.'* (The female SWC was established over 1 year ago.)

2.3.3 Children's groups

Child-to-Child

Four groups - 2 male, 1 female, and 1 mixed - were visited in schools across the three communities, totalling 29 boys and 15 girls. Each child contributed to the group interviews, although a shy child was readily excused from speaking.

CASE STUDY:
Typical interview with a girl or a boy member of a Child-to-Child group

Q: I don't now anything about your group. Can you tell me about it?
A: We learn about personal hygiene, songs, environmental education messages, vaccination, having a good name, clean water - dirty water creates sickness so we should cover the wells.
Q: What do you think about this information?
A: It's very useful; it is good to know. Clean water can stop some sicknesses in the family.
Q: Do you tell anyone about these things?
A: I tell my mother, and my sisters. And sometimes I tell my aunties.
Q: When do you talk to them about these things?
A: After school, when I go home.
Q: And do you share your information with anyone else?
A: Also with some friends in the neighbourhood/when I visit/when we play (boys only).
Q: You are now a 'group'; do you meet together to talk about other things?
SILENCE
Q: Do you talk to boys/girls outside about their problems?
NO ANSWER.
Q: You've mentioned your mothers, sisters, and aunties - they're all female. What about the rest of your family?
A: Sometimes I tell my brothers - the little ones. And even my father, or neighbours.
Q: And what do people say when you explain these things to them?
A: My friends want to be trained. My mother is happy - sometimes she asks for more.
TO ANOTHER CHILD IN THE CLASS, BUT WHO IS NOT PART OF THE C-t-C GROUP
Q: Do you know how to keep water clean?
A: No, I'm not part of the C-t-C, so I don't get trained.
BACK TO ORIGINAL C-t-C CHILDREN:
Q: You've explained some important problems that you are giving good advice about. Are there other things you would like to know about?
A:Girl: I think we should know about child sicknesses.
Boy: We'd like more on child rights, disabled, landmines, cigarettes.

In the tradition of rote learning, all children could clearly recite key messages. None had any mechanism for soliciting the needs and interests of their peers; only one group had initiated new training material for children as a result of a perceived problem. Both boys and girls had initially talked with their mothers and sisters, presumably because they considered it to relate to household practice. There was no evidence that training had encouraged that it be shared more broadly because health and hygiene is a responsibility of everyone. All children initially said they shared with siblings, neighbourhood children, and some with aunts; only after probing did they add that they also told their brothers, fathers and uncles.

The most surprising observation, with one exception, was that C-t-C groups had not shared their information with class-mates, even where they had developed some delightful role plays to illustrate messages. This suggests that the underlying principle has not been grasped.

Gender integration into Child-to-Child has been limited to ensuring equality in access by both girls and boys to training. Gender has not been incorporated into guidelines on how the content might be used. Although beyond the Study's brief, there is evidence that the underlying principle of C-t-C is being lost.

Youth groups

Two female and 1 male Youth Group, and 1 Islami Khidmatgar group were interviewed, totalling 22 boys and 22 girls. They are discussed together since they receive the same training, and because criteria for their establishment are often identical. Although youth groups are intended for out-of-school children, the boys of the one male YC were attending school (grades 7-10) as were boys of the IK group. All the children spoke in group meetings.

As with the C-t-C groups, messages had been well learned but not necessarily well-transmitted. Generally, these adolescent and the C-t-C groups were unaware of each other's existence, even within the same school, suggesting that information spread is extremely limited. There were no mechanisms established for accessing the concerns of children; information was shared with informal and personal networks of family (all members) and same-sex friends. With the practice of female seclusion, this is to be expected among adolescent girls, but boys can mix freely among men and boys.

As with the young children, efforts have concentrated on providing training to girls as well as boys. In this regard, the girls' 'youth groups' are a new innovation and, given the honour attached to protection of women - especially young women - their existence is a major achievement. Gender equality in

rights to education was mentioned by all children; several boys commented on women's rights in Islam but could give education as the only example. The boys all thought that girls should have similar clubs and training - with the exception of sport '*which isn't done by girls*' (accompanied by giggles). The fact that some form of physical activity might be, given the chance, brought more chuckles. Clearly this was unimaginable.

Training does not appear to have considered it worthwhile to give ideas on how these two gender groups might exchange 'teenage' concerns or contribute to joint exercises (eg tree nurseries, manufacture and marketing) through the SAs or SWCs (to prevent accusations of unseemly solicitations). No group met regularly, and none was routinely in touch with the adult committees - with one exception, they were not aware of their existence - or with the Child-to-Child groups though one boy had a younger sibling who was a member.

The establishment of different types of youth groups has addressed equality of access in its serious attempts to reach girls as well as boys. Further strategies to develop attitude change to gender relations has adopted CRC and female rights in Islam. Content of training does not appear to have considered respective gender roles, or introduced innovative ways of reducing discrimination. One boy, a unique case, said he now helps with household chores.

Children with special needs

One such group was visited where stimulating activities were provided by a man and young woman for a mixed group of 11 children of whom 3 were girls. All appeared to have major communication problems; 'trainers' were not aware if the children had been professionally diagnosed or received any external attention. Again, gender awareness was limited to equity in access to the regular programme of activities.

It was not known if the gender balance of the group accurately reflected the gender distribution of disability. The male CV said these were all the children their camp survey had revealed. There is no documented survey or record of children in the camps.

A major gender issue which appeared to be ignored (though perhaps was recognised but not actually discussed) was the needs for special protection and for normal life relationships for two young women who were in this group, one supposedly around 20 years and the second probably around 16 years. Their apparent naivety in trust even of strangers, combined with a strong

curiosity on the part of one, makes them extremely vulnerable to potential sexual abuse.

Children with special needs included both girls and boys though the reason for the male gender bias was not clear since data on children are not systematically recorded. Potential gender issues for two mature girls appeared not to be addressed.

2.3.4 'Women's' Income generation activities

Four activities were visited, all concerned with traditional crafts - beadwork, tailoring, carpet weaving, and a modern version of basket weaving using plastic instead of rush. They were introduced either as '*women's projects, to increase their position in society*[11]', or as '*gender equitable*' projects. All projects involved children using the universal standard age of childhood up to 18 years. The activities mobilised by the SAs are not part of RBTU's responsibility. They are outlined briefly because they reflect SA understanding of gender training, and illustrate how this has or has not been incorporated into community activities. Some are presented as case studies for possible use in future gender training.

CASE STUDY: Women's sewing centre

[Suggest how this activity could be improved to build women's confidence and status.]

- A women's sewing centre of around 32 women includes around 30 per cent teenage girls.
- The activity resulted from a proposal from a Washington-based NGO to the CAR.
- The trainer shares her expertise in tailoring, embroidery and new applications of bead work. On graduation, the women continue to work together as a mini production unit either at the centre, or from home. Most women join the centre, but if one leaves, her place is given to a new trainee.
- Together with their trainer, the women agree the selling price per item (Rs.45 for a beaded hair decoration, Rs.150 per kameez).
- The trainer buys all raw materials, takes orders from the bazaar and private individuals, trains, maintains quality control and delivery/marketing of finished item.

[11] This phrase is commonplace throughout the assistance community and all too often satisfies their stated principles of gender equality; it does not imply any real understanding of gender roles and relations.

would continue to be developed by the RBTU trainers from their own research, and from their increasing experience and feedback from participants. They were expected to incorporate gender sensitivity into all other training modules.

Since 1995 the RBTU has trained a total of 73 SAs (56 men and 17 women) in Gender Awareness. Virtually all are Pushtu-speakers, though a small number have Dari as their mother-tongue. In September 1997 four DCs (two each male and female) were fully trained by RBTU as trainers of the total curriculum in their own right, giving the CAR/SWC its own capacity to train the CVs. This strategy would extend knowledge and skills within the Afghan refugee community. Although planned to give one training module per month, to date they have been able to make very limited progress in this regard due to increasing constraints of resources in time, place, and of funds. They have not provided any Gender Awareness training to the CVs.

1.2 OBJECTIVES OF STUDY

The present study is the first to have been conducted on Rädda Barnen Gender Awareness training, and has no known precedent in the Afghan context. Its purposes were to

a. assess the impact of gender training on field attitudes and activities
b. assess the gender curriculum, training methodologies and trainers' competence
c. provide a report documenting experiences/case studies of use to RBTU, Rädda Barnen offices and other organisations
d. compile a basic gender manual for use by Rädda Barnen field offices.

Key details of the Terms of Reference are included as Annex 1.

1.3 METHODOLOGY

The study adopted a scientific approach to social science research which provided a good fit with the purpose and methods given in the Terms of Reference. Objective (a) above implies a positive outcome - that gender awareness **is** evident in field attitudes and activities. This provided the assumption to be investigated, namely *'that gender awareness training had been successful and would be evidenced in attitudes and behaviour of community members'*. This assumption carries implications, which the study team then needed to systematically 'test'. These implications are that the:

- original training adequately conveyed knowledge of gender in a culturally appropriate way to RBTU trainers;
- gender awareness was properly understood by RBTU trainers;

- Profit gained after paying the women the agreed rate for their work is used to buy more materials and, over time, to increase the numbers of women taking part.
- She visits the bazaar for purchasing and marketing with her husband. He makes the initial introduction with shop keepers (all male), but the trainer herself now undertakes much of the bargaining on prices because *'I know all the rates and what we can afford to sell for. It is my responsibility to make sure that the women get what they want.'*
- All women and girls say they participate because they need the income, and all spend this on food or other household needs. Five are widows, around 8 are still unmarried, and the balance have jobless husbands.
- Management of the income earned varied. Whereas some women handed over all to mothers-in-law, others themselves handled household cash, or gave it to their husbands.
- One woman announced that she was beaten badly by her husband; although she was immediately given advice by another (that she should keep him happy and not upset him), the women concentrate on their work.

A home-based carpet-weaving project involved 6 female family members, among whom the trainer was a girl of 17 years. This project had been introduced by the men of the family as a means of increasing family income (although a tractor and truck trailer were parked in their compound, and there was an expensive hunting bird). The men bought the raw materials and would sell the finished product. *'My husband will decide the price - he knows market rates and so on. We're at home.'*

CASE STUDY: Girls' basket weaving

[Suggest how this income generation project could become gender equitable.]

- The basket-weaving project included 6 girls aged 12 - 18 years, and one young woman of 19 years.
- Theirs is a new approach to an old craft in which the girls are trained by their SA.
- The original materials were bought with money provided by their fathers; none of the girls planned to pay back this small investment.
- They decide their own selling price and 'instruct' their brothers to obtain this rate in the market. The bazaar is some distance away and takes time and public transport costs.
- These rural girls were the only ones found to keep their income for themselves, although they all said they contributed it to family needs if

required.

- Only one of these girls is educated (to 7th grade); all others are illiterate.

Comments on the income generating activities seen

- Neither SAs nor community members were sensitive to gender aspects of IG activities.
- The activities did not result from women themselves identifying their need or interest; they were proposed by others.
  It is not clear whose problems are being addressed. It is not clear how these activities provide solutions to the (unspecified) problems.
- All activities perpetuate the gender divisions of labour
  They have not systematically considered traditional roles and relationships with a view to building or changing them. Men's gender needs, which are the core of family poverty, are fully disregarded.
- All except one project perpetuate the traditional gender division of space.
  Space; the exception is increasing women's rights to association between unrelated women who meet in a centre, rather than only at life-event social gatherings.
- In all projects women were intended to undertake their income-earning work within the context of their usual household duties.
  They have no personal control over their use of time as they are still expected to organise their activities around the daily routines of men, with food and refreshments ready on demand.

  The activity inevitably increases women's overall burden of work, or it is passed on to other women within the family - a fact which one male SWC member proudly explained was advantageous, rather than burdensome, to women in an extended family.
- IG projects tend to ignore equality of status as well as of condition between women and men.
  Some progress is indicated in two activities where women/girls decide the actual selling price of their handwork. This is important since it reflects how they value their own labour,
- Most women or girls appear to gain limited personal benefit from the earned income, or control its uses.
  Poverty, as a result of war, has denied men's fulfilment of their traditional and religious gender role as breadwinners. Out of necessity, some women have taken on the task. The SWC men seem to recognise this, but continue to deny acknowledgement to women for their significant contribution to economic survival of the family.

  'Our women are allowed to take part in income generation projects - so long as they are home-based and according to Islam.'
  'Men are the family breadwinners.'

Female IG activities do not demonstrate SA understanding of the principles of gender equality in terms of women's participation in decision-marking, in contribution, or in benefits. Men appear to maintain women's IG projects within their control; at the same time their gender needs are not considered.
Because women report poverty to be their greatest problem, their interest in IG may indicate a recognition that their traditional rights - of food, clothes, health, and even shelter - are no longer guaranteed through marriage. IG skills - into which mothers push their illiterate adolescent daughters - may be an alternative coping strategy.

Carpet weaving projects
Children featured in both projects visited, reflecting a cultural norm within traditional crafts as well as household and rural livelihood duties. Boys and girls support their parents in their traditional roles from extremely young years. While the girls' handicraft activities did not appear to intrude on their well-being, carpet weaving projects were quite different.

CASE STUDY: Gender, and child rights
[Identify issues related to child rights and gender relations. Discuss possible actions.]

- Since the death of a man, his three wives and many children have become very poor after their home was rocketed in Kabul.
- They have been able to survive as refugees because of a young man's skills in carpet weaving. He has taught his twin 16-year old sisters to weave.
  He has established a private arrangement with a carpet trader who provides all materials, and pays a fixed rate per metre, according to quality of materials and skill
- Neighbours have begged for training of their children
  Mothers are totally absorbed in providing family well-being
  Fathers 'might find alternative casual work' (meaning, they cannot lose public face).
  An additional factor is that unrelated adults cannot enter a private house for training by a young single man or girls[12] without running real or imagined risks of social opprobrium.

12 Twin sisters aged 16 years. In two years 3 girls have been trained out of a total of 15-18 children now able to work independently. Partly this results from the fact that boys are considered to be more valuable, and long-term, income-earners to a family, and partly because young girls could not enter the house of a young man (even to work with his sisters) without risk to reputation and hence to future marriage prospects. In addition the two sisters are not interested in carpet weaving. They want to go to school to continue their education where it finished off in Kabul, at grade 4. Or they would like to visit their new city home which they dream of but have never seen because they, and their widowed mother, have been kept in strict seclusion by the brother for six years.

- Boys and girls are taught weaving skills - the minimum age is reported to be 7 years

  In two years 3 girls and around 12 - 15 boys have been trained to work independently.
- They train from around 7 o'clock in the morning to 7 - 8.00 pm.
- Income can be earned during training by all by shared labour on a saleable carpet.

  There is a strong incentive to use several children; they have very nimble fingers. Currently 3 boys are under training, aged 6, 9 and 10 years. The youngest boy has been training for 2 years.
- The twin sisters do not like weaving which they do all day from 5.30 am.

  They want to go to school which was terminated when they left Kabul after 4th grade.
  They would like to see the city where they now live as refugees.
- The young man maintains strict purdah in the household; neither girls nor their mother have been out of the house for six years.

Urgent awareness is required among partners, communities, and traders of the issues and the risks to normal child development by their participation in uncontrolled carpet weaving. SCF-UK is taking a lead in Pakistan on child labour in this trade and could prove a valuable partner in the refugee context.
This example clearly questions the SAs understanding - or application - of their training in child rights and gender awareness, and the mechanism for monitoring refugee community activities.
All parties have a shared responsibility to seek alternative strategies to protect these children.

2.3.5 Some general observations

Community processes
The study team appreciated the considerable efforts made by the concerned SAs to openly share a wide representation of their community work. Pride in their achievement - particularly in the increased participation of girls in education - was visible. The study team sincerely acknowledge the efforts of some to support refugees to improve their lives.

In numerical terms SAs have a particularly daunting task. In Haripur, for example, there are 17 camps comprising around 95,500 people. These are divided into 4 clusters with one animator having primary responsibility for one

cluster. As there are 3 male and 1 female animators, each inevitably has to extend her/his sphere of influence. Camps within clusters are geographically distant from one another. SAs have no transport, and depend upon their contacts for free rides or move around by foot. This is a particular challenge for a women in an essentially conservative environment. If the SA does not live locally, then there is likely to be reduced interest in visiting.

Community animation is an intensive activity which calls for repeated and close contact with a very wide representation of people beyond its leaders. It is unlikely that large communities of diverse members will respond positively to infrequent visits from individuals who are no longer resident, have limited time, and can only hope to reach a very small percentage of the total population. Inevitably a 'tops down' approach which reinforces existing hierarchies of power will be an easier option. Field visits revealed this tendency.

A second question arose, related to the above, which could usefully be considered: to what extent has the training in social animation been effective? No reference was made, and no evidence revealed, of any use of the many tools which, according to the training module, were introduced to support the process of animation, to record information from people, or to collect data. As there was a lack of gender awareness training being sufficiently tailored to the needs of SAs and their work, it may be that a similar lack of appropriate adaptation existed in that module.

Rädda Barnen's mission

It was recognised that in the context of the refugee programme, RBTU's involvement is limited to provision of training in community processes and analysis, not in their selection or actual implementation. However in broader terms, it proved difficult to ascertain the relationship between RB's practice ('what was done') and what might constitute its mission ('purpose'). Specifically, it was not clear:

- whether or not RB should engage in interest in women's activities as opposed to sole concern with children (although there is a strong argument for including women as present or future mothers, this position was never stated);
- whether it aimed to train to transfer knowledge (conceptual level), or for application to activities (which is how the Terms of Reference appeared to be framed);
- whether training is targetting implementation of projects, or purely for advocacy;
- how RB's mission is linked in to that of other SAVE partners.

The application of rights

RBTU training modules emphasis a variety of rights. These are not purely for 'training'; the lessons they contain are intended to become a part of everyday life and practiced by all. Some of these are easily overlooked during the course of work; these are examples noted during the study. Each of us errs in this regard, and reflection on own awareness and our own opportunities to

demonstrate the application of rights in everyday life can provide valuable training resources.

Gender equality: There is a cultural tendency for men to dominate external interactions - an inevitable part of a patriarchal hierarchy which gives second place - or no place - to women, girls or boys to express their views.
All staff need to ensure that unless there is a stated restriction, both men and women together attend all external engagements (eg camp/school visits, SWC meetings), that men make clear 'space' for female colleagues (or girls plus boys) to ask or answer questions, that men give clear public acknowledgement to the contribution made to such visits by invisible women (eg food preparation). To avoid confrontation, this can always be expressed as thanks to the 'family members'[13] responsible for preparing food.

Rights to participation: There is a similar cultural tendency for power hierarchies to dominate all interactions. This can mean that DCs speak for SAs (or everyone else), SAs speak for CVs, CVs speak for the community person; or only one member of the SWC answers all questions; teachers speak for children or select the 'representative child', or all the adults speak together on behalf of children; or only expatriates are expected to ask questions. This undermines all RBTU training, which promotes the principle of participation. All staff and partners need to reflect on this, and give fair and equal opportunity for whoever is being addressed to express themselves. This can require some firm management for which practice is recommended. A role play within gender (or child rights to participation) training would be very illustrative.

Equal rights to respect and dignity: Non-verbal behaviour also gives out clear messages, and care needs to be exercised that the most marginalised members of a group are not excluded.
The poorly dressed, less clean, more hunched-up girl, boy, woman or man, is often overlooked on the basis of assumed poverty or unimportance. Avoidance of hand-shaking, exclusion from exchange of viewpoints, dominant posture (standing while others are seated/at floor level, or vice versa), non-removal of shoes when everyone else has - all indicate inequality and that the other person is valued less. While it is important not to embarrass individuals who are shy, conscious efforts need to be seen to be made to value people equally.

Since acknowledging social hierarchies is also important to good relations and proper behaviour, handling these sensitivities takes more time; this needs to be planned for.

2.4 OBSERVATIONS OF GENDER WITHIN RÄDDA BARNEN

No systematic study was undertaken of gender awareness within the local organisation, but observations were requested and are briefly reported. Rather than be taken as 'fact (since they were not systematically studied), these should be considered as the basis for internal discussion and review as staff feel appropriate. The broad principle should be that RBTU (and RB) should 'practice what it preaches'.

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13 A polite and formal way of referring to women - particularly female relatives of the addressee - in local society.

- Generally male and female staff show sensitivity to gender and have already challenged some of the local social traditions.
- Significantly, staff eat together as a family without considerations of gender or status distinctions. This pattern is not necessarily practiced in workshops; since many of these are intended to address gender equality, eating (and talking informally) together, should be actively encouraged. An entry point could be the peculiarity observed in the SA workshop of male 'guardians' (who are also male colleagues) seemingly being permitted to sit with all women; to an outside observer this seems to suggest that the restriction is less one of men looking upon the faces of other men's female relatives, than of men not being considered trustworthy of proper behaviour without their women to control them!
- Male and female staff travel together, not only on a daily 'pick-and-drop' basis but also for field visits as needed, albeit in separate sections of vehicles within conservative areas. This practice is not adopted with all partner agencies among whom some women refuse to travel with RBTU and CAR/SWC men. The explanation requires exploration.
- Drivers are sensitive to gender concerns and suggested diplomatic readjustments as needed; they were also thoughtful about parking without being defensive.
- Within RBTU, women and men continue to work in gender segregated offices. This appears to be a long-standing practice which was a historic pre-requisite due to real threats. The practice pre-dates the incorporation of gender awareness into the programme and a review is recommended. Considerations should first relate to the needs of the job for which purpose everyone is in the building - and team-building could be much strengthened by closer interaction. But consensus on work patterns are also essential to a good work environment. If opinion is divided, a compromise might be that more planned work time is shared to encourage greater exchange of ideas and development of mutual trust and respect. Module development and rehearsals must be mixed.
- This same principle of greater participation, particularly between men and women, needs to be more clearly applied to workshop management. This relates to group composition in terms of numbers, seating arrangements, methods adopted for exercises, points drawn out by the facilitator.
- All training modules in gender ought to be co-facilitated by female plus male trainers, to male plus female participants. It is an important opportunity to demonstrate mutual respect and equality.
- Non-training support staff need to be brought into a process of building team and gender trust. Since trainers claim to have inadequate back-up human resources for workshop preparation (and budgets may prohibit additional staff), it may be possible to review job descriptions and see if some admin./support staff could be developed by assuming additional responsibilities related to good workshop management. The overall aim is to develop a training 'team' which will allow a new trainer to come in and, with support of well-documented materials and competent support staff, deliver a training module.
- An alternative suggestion would be to offer 'work experience' (apprenticeship) for a small payment for a fixed period (6-9 months) to young educated refugees.
- Female to male staff ratios need to be targetted in terms of progress towards equality, with preference given to women where qualifications

are equal. RBTU do the latter, but could be more creative in considering adjustments to task responsibilities to accommodate women. To be inflexible about redistributing tasks and responsibilities is a classic strategy for maintaining male dominance.

- Women national staff consulted felt that RBTU is fair in its terms and conditions of employment, providing adequate maternity leave, including paternity leave, equal pay, and concern for guardians who travel with women according to personal choice.
- Women, both national and international, appear to have equal opportunity to achieve senior posts though 'top jobs' seem all to be held by men.

3 ANALYSIS OF THE GENDER AWARENESS TRAINING

3.1 SUCCESSES

3.1.1 General

RBTU has been among the leading agencies[14] to introduce training in gender awareness for application within the Afghan refugee community. As a new concept to Afghan society, it had no precedents on which to draw. It has contributed valuably to knowledge, developed a solid foundation on which to build, and has much to share with those who now follow.

3.2 ASPECTS WHICH NEED TO BE STRENGTHENED

3.2.1 General

It is very doubtful that the gender awareness training alone is responsible for the positive changes reported. It appears to have reinforced the more extensive CRC training which emphasises gender equality and Islamic female rights as a source of validation. These explain the strong - and very valuable - emphasis given to girls' education which male as well as female SAs are happy to promote. With respect to women (meaning, adults), men express greater reluctance to address cultural discrimination against them. They say they lack sufficient religious knowledge to counter serious clerical skepticism. It may also be that they are assumed by peers to be party to such practices which, if they challenge, may provoke questions about their masculinity. This possibility needs to be considered when developing training methods and tools. For women, who work exclusively with women, these challenges scarcely exist. Uneducated women in particular may feel reinforced to be told that their religion provides a positive role for women, but very few are likely to use this to debate with men on its relationship with positive and negative aspects of their culture.

Rädda Barnen's organisational aims, and how the refugee training programme fits with these, needs to be stated. This would provide clarity to the aims of training and then shape its content, methods, and materials more appropriately. Is it purely for purposes of advocacy? Is to guide actual support activities? Should SAs target women, and for what reason. Or ought they to confine their work to children? Is the ultimate objective to identify and reduce gender gaps (which can limits outcomes to more equitable welfare and access), or to empowerment of girls and boys/communities/women (for which effectiveness would necessitate increases in human/material/ financial resources)?

14 The only others known to have tried to introduce gender concepts to the Afghan refugee community are Save the Children US who similarly have worked for some years in NWFP refugee camps, and Cooperation Centre for Afghanistan who, only in mid-1998, provided training to self-selected members of the refugee community.

3.1.2 Comprehension **Gender awareness training has generated a very general understanding that women and girls matter as well as men and boys.** This has trickled down to community people directly linked to RBTU's programme. **Trainers and trainees (SAs) met during the study strongly believe that the principle of equality contained in universal charters is consistent with Islamic female human rights.** Islam is thus considered to be the most valuable support strategy to raising gender awareness.	**3.2.2 Comprehension** **There is need to build understanding of the core concepts which constitute 'gender', and to relate these in terms of training content and methods to practical everyday social life.** Knowledge is lacking in both trainers and trainees and stems from the original training. Although understandable at a time when no-one was practically addressing gender within the Afghan context, in retrospect the consultant's decision to omit concepts to avoid possible confusion, left trainers with no explanation of how gender exists as a normal part of social life. **In line with cultural norms - that teacher is right and should not be questioned, trainers have neglected professional curiosity.** Rather than follow up with more research, they fell back on 'the familiar' - child rights and cultural discrimination against girls. This 'grows up' into cultural discrimination of women, and its 'antidote', women's rights in Islam, to which trainers have been introduced by RB's studies on both CEDAW and CRC by Shaheen Sardar Ali. **Gender 'tools' need to relate to normal social life. Women's rights in Islam have become a focus of positive gender relations. They are promoted with missionary zeal as a weapon to wipe out culture. This could be dangerous.** • First, it runs risk of being perceived as diminishing Islam to use as a tool of outsiders to corrupt the true faith - a highly probable conservative patriarchal clerical response. It is important that nothing in gender programming is considered to challenge Islamic values, and that all concerned are familiar with religious responses to possible objections. Thus Islam should remain an important tool - but not the key one. **As the SAs recognised, gender equality is a universal principle but not all the world is Muslim.** • Second, it runs risk, already present, of being perceived as diminishing 'culture' as negative and to be wiped out. Culture, like religion and gender, is a fact of life; they co-exist in different combinations in all societies. **Cultural values are positive as well as negative. Traditional rural Afghan society, the target group of this programme, has clearly recognised rights and obligations for both women and men, (girls and boys).** The potential for fulfilling them has been substantially disrupted, challenged, and even destroyed by two decades of armed conflict. But despite significantly changed circumstances, they have not necessarily disappeared as an ideal still sought after, or a value still believed to exist. **Rather than challenge them, it is necessary to support the people to recognise what is relevant and good, and to choose for themselves what is no longer of value.** This is a process in which the SA is a catalyst and an aide.

- RBTU trainers have competent training skills in order to successfully adapt the training in terms of content and ways of explaining it to their trainees;
- gender awareness was then successfully transmitted in appropriate ways by RBTU trainers to SAs
- SAs properly understood gender awareness, and were able to apply it meaningfully in their community work.

The principle underlying these implications was that understanding of gender awareness would be passed along the chain of 'trainees'. This chain started with the original training provided by the external consultant, and passed through various 'trainees' - the RBTU trainers, CAR/SWC trainers (who are also DCs), to the SAs who then apply their knowledge to their mobilisation of community activities. If trainers had sufficient knowledge and the competence to communicate ideas appropriate to the levels of understanding and the practical needs of the different trainees, then it was expected that gender awareness would show in the attitudes and behaviour of people with whom the SAs had developed activities.

These assumptions had to be measured, for which purpose criteria for assessment and related indicators were developed. These were as follows:

- **comprehension** *(do trainers and trainees understand gender?)*
  The indicators were the core aspects of gender awareness which the present consultant considers to be essential to understanding and application of gender sensitivity in everyday life and work. These are not derived from one single GAD theoretical framework; rather, like the Oxfam training manual, they draw upon approaches of Moser, Harvard, and Longwe which the consultant has found appear to work within the present cultural environment. It was fully expected that ways of explaining these core concepts may differ between trainers and trainees, and between them and the study team. For this reason the study team included an Afghan woman and a man, with Pushtu and Dari language skills, and a sound knowledge of gender. All questioning in interviews and workshops included a lot of 'probing', with repetitions presented in different ways and to different people to ensure that good opportunity was given for understanding to be revealed.
- **relevance** *(is training/activity appropriate to level of understanding/gender dimensions of beneficiary life?)*
  Indicators for this were whether adaptations made to training content/materials/ methods in order to appropriately convey the understanding of Gender Awareness; the ability to give an example of why gender awareness is important, and in what aspect of social level. Relevance particularly reflects on the competence of trainers to translate original training into content and methodologies which are appropriate to the levels of understanding of SAs AND their social and work context. Key issues (not necessarily all) would be illiteracy, conservatism, life experience, refugee status.
- **effectiveness** *(is training/activity targetting some change to existing gender relations?)*
  Indicators related to trainer or trainee awareness of gender in their daily work in terms of their own personal interactions with colleagues, with the purpose of activities they initiate, their awareness of wider potential gender concerns within their work. 'Change to gender relations' implies some improvement in awareness of <u>position</u> of girls/women in relation to boys/men, rather than merely changes to their condition (even although ultimately this might positively influence their position). This is a distinction between a GAD approach and a WID approach, and is a clearly theoretical principle outlined in the original consultant training.
- **impact** *(what change to gender relations has training ultimately achieved?)*.

3.1.3 Relevance

Trainers and trainees met during the study considered gender awareness to be very relevant to the social context in which they live and work. A small number of men are active supporters of a need to improve the quality of life for rural women and girls. Women carry conviction from their experience of being the under-valued half of social life.

All shared a consistent understanding that gender discrimination predominantly arises from cultural beliefs and practices rooted in tribal society. Most are clear that this is perpetuated because men are unwilling (even afraid) to relinquish their power and control, though some believe the cause to be the prolonged Afghan conflict. All recognise that cultural values are not fixed, but fail to consider - or explore - what might be good in traditional cultural values. This is a potential gulf between them and their target beneficiaries; it may also represent an attitudinal divide between the educated, and the uneducated. This was not evident in the present study, but opportunities were too limited to speak with any conviction. It could be a subject for discussion.

There is an explicit realisation among SAs and male trainers that firm appeal to everyday social reality is very necessary to their efforts to influence change in attitudes and behaviour. This is consistent with their request for gender 'tools' that do not depend on Islam, but relate in a practical way to everyday social experience. This can be summarised simply as a need to demonstrate a 'win - win' scenario where men as well as women gain, and where women as well as men may be culpable of gender discrimination.

3.2.3 Relevance

Practical understanding of the risks to rights of boys, girls and women in the refugee context needs to be developed in order to achieve proactive mobilisation. There is much more than girls plus boys, and access to resources such as education, child/youth groups, and income generation. No practical example was given of gender concerns of refugee children or their parents associated with survival, development, protection, and participation, such as:.

- women's reproductive health issues or their nutritional, marital, or psychological well-being and impact on infant or child well-being; of awareness in clinics of girl/boy ratios bring brought for attention;
- of concerns about leisure and exercise/education/ rest/limited hours of labour for working boys - or about the condition of their sisters;
- of local strategies to identify and support physical, sexual, or drug abuse of children or violence against women and girls;
- of raising awareness and support for women and girls who are closeted indoors for years and denied the human right to freedoms of mobility, association, and participation in social life;
- of actually soliciting and listening to the needs and interests of the boys and girls who belong to the various C-t-C and youth groups.

Such concerns need to be part of training - both in CRC and in its gender orientation.

3.1.4 Effectiveness

Attitudes and behaviour are reported to have changed among staff of RBTU. Indicators include their more open work relationships in which many, but not all, meet, eat, and travel together within their professional roles. Visits to camp locations appear to maintain the traditional segregation; their infrequency limits opportunities for women and men trainers together to hold joint discussions with male[15] community leaders - as was done during the study.

The principle of inclusion - of females as well as males - appears to have been integrated into other RBTU modules; it is doubtful that this extends to appropriate practical examples which might support SAs to move beyond equity of access.

Among selected community members - the various committees and groups initiated by SAs - there is an initial awakening to the need to actively consider the female half of social life. Male leadership is less reluctant than previously (or in Baluchistan) to talk about the needs and interests of women and girls. Many have now agreed to female SAs, women's SWCs, girls' youth or child-to-child groups - all impossible in earlier days of the refugees. In contrast, boys openly supported increased opportunities for girls and cited women's rights in Islam as the ultimate authority, and talked about the Convention of the Rights of the Child. For both, their only example related to education.

3.2.4 Effectiveness

Trainers need to develop their professional integrity and competence by assuming greater responsibility for development of their training programme. After three years' experience they now need to:

- systematically seek/document information about trainees, their particular needs, and their social context
- find relevant resource materials and revise content which fit the above needs and real life and gender concerns of refugee children and women
- plan training programmes appropriate to the level of understanding and the practical use of trainees, in a way which systematically builds understanding - starting from what people know (to build confidence) through new information and including its relationship to core social values
- develop memorable methods appropriate to level of understanding of trainees + their target groups in order to build confidence and knowledge in application
- provide 'tools' relevant to the work context of trainees
- document all the above to make training more efficient and effective for all
- develop routine monitoring systems during and after training, with team mechanisms for review
- develop and undertake with partners assessment of the outcome of training (relevance, effectiveness , impact) by field observations.

There is need to emphasise the goal of changes to women/girls' status in society as well as their material well-being[16]. Most activities seen resulted from external interest (SAs), or donor/NGO fashion rather than from mobilisation by women. All were first approved by men. The weak points are that all the activities reinforce women's existing gender roles within a domestic sphere, concern with child health, family peace making[17], or traditional handicrafts. Even the messages learned in child/youth activities are thought by children to be *relevant* to females, and only *as information* for males. *New ground will be broken only when girls and boys and women assume independent mobilisation and start to take control of their own problems - and men sufficiently acknowledge their independent capability and valuable contribution so that they consult them on all important issues relating to community life.* At present there are no visible strategies in place to support a transition in the status of women, or of girls and boys.

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15 Within the more conservative rural communities this would be a step forward which they certainly accepted during the study visits. It is premature in such areas to propose mixed sex trainer meetings with female committees.

16 Assuming that this fits with the overall mission of Rädda Barnen and its purpose of the present refugee programme.

17 In tribal Pushtun society, it is not uncommon for *jirgas* of older, respected women to form to resolve marital disputes and marriage-related conflict. In exceptional cases, they will also take a position on conflict itself and influence male leadership. These present SWCs appear in many cases observed to be acceptable because they have social precedents.

3.3 OPPORTUNITIES	3.4 THREATS ('OBSTACLES')
• There is interest among trainees to understand more, and to put practical ideas into action. • There is increasing gender expertise within the NGO community, and good will towards mutual support and cooperation. • New life experiences and exposures of rural refugee adults is opening up their minds to new ideas. Refugee children born in Pakistan have different life experience from their parents and may have different expectations. • UN and NGO programmes working in some of the refugee native provinces are using community based approaches and actively seeking the full participation of women - refugees need to keep up to date with their villagers. • Potential for support to re-orientation from donor and external agencies by way of cash resources, human resources, networking opportunities, technical expertise.	• Complacency among trainers about addressing weaknesses, and to work together and with others to express their creativity and contribute to improving the lives of other refugees. • Lack of will by all members of partner agencies to increase their participation and cooperation in order to support <u>qualitative</u> improvements to the programme.. • Shortage of human and financial resources to boost support to Trainers and SAs. • Resistance by SAs and CAR/SWC staff to let go of hierarchical power structures to allow a real community-led process to evolve. This has much to do with dispensing with 'fringe benefits' which are inevitably part of holding status and authority positions. • Resistance by 'powerful others' associated with camp management to support new ways of looking at roles and relationships which could challenge their authority. (Cultural constraints, as above, also apply.) The fact that children have been born in another country, or urban environment (Peshawar), could lead to an increase in parental adherence to old values.

4 RECOMMENDATIONS

- A key purpose underlying these recommendations is to provide a framework with which RBTU trainers themselves can develop their own gender training module. Efforts should be made to ensure that each team member makes an individual contribution through personal responsibility for an agreed task, with final decisions made by all or a representative group.
- All training programmes recommended should introduce the relationship of gender to Islam, but religious tenets should not be used as the ONLY tool. As one Social Animator pointed out:
- 'Other countries are not Muslims and they must use other tools; we want those too.'

1

RBTU needs to divide its Gender Training Module into 3 distinct phases: Gender Awareness, Gender orientation of Child Rights and Gender Analysis and Tools

Purpose: To reflect social realities, gender awareness must be related first to the adult world. This is because gender roles and relationships are defined by adults; a child's potential for survival and quality of life are influenced by these gender roles and relationships; children are socialised into them long before they might be in a position to exert influence over them. In particular, authority and control lie with adults, usually male, and this important aspect is lost if the total focus starts with children.

The split into three modules also facilitates trainers to develop different methodologies appropriate to trainees own knowledge base, and then to those of the trainee target group.

RBTU requirements: Extra time needs to be built into the training curriculum. Three sessions of 4 days are recommended, over a period of 3-4 months. Each programme should have a routine follow-up of 1 day for 'revision'. This could be added on to the beginning of the next module for convenience. This additional time is justified on grounds that the concept is new and, if well understood, will link into many aspects of camp life which are currently excluded.

2

RBTU needs to develop and maintain routine networking with partner and non-partner agencies concerned with gender programming in Afghanistan and Pakistan, and seek linkages with child-focussed agencies in regional (South Asia) and Middle-Eastern countries

Purpose: *For trainers:* To share experiences and lesson learned in order to expand knowledge base, to build confidence, to improve quality of work.

For RBTU: To actively engage in coordination and cooperation and work towards consistency where appropriate, define individual expertise, to learn from and share with others, to establish a 'presence' in gender programming.

RBTU requirement: Human and financial support to develop external networking capacity.

3

RBTU give responsibility to its trainers to re-orient their Gender Awareness training.

Purpose: To 'sharpen' trainers' professionalism, expand their own understanding of gender, give ownership for responsibility and of achievement, develop team work, and build overall confidence.

RBTU requirements: To recognise that such a process will take time and programming adjustments; needs internal supervision, and short-term external technical expertise at crucial intervals to support progress. Expertise could be sought from local partner agencies, to build networking and support 'relevance', If this is not possible, then external expertise with local experience should be hired to facilitate re-orientation in three stages.

4

RBTU + CAR/SWC trainers to develop a mechanism and procedure for resourcing and storing information on trainees and their social context. They should take part in camp surveys.

Purpose: To improve relevance and appropriateness of training. This could be initiated by a one-day brain-storming workshop of all trainers, plus representatives of cooperating parties (eg DCs, SAs, CSU) on

- Who do we train and what do they need to be trained for? (eg SAs, refugee camp communities, adults, children (by age groups, in-out of school)
- What do we need to know about these? (recall final Study session)
- Who can help us obtain this information? (SAs? CVs? Us - a good chance to use tools promoted in training? community members of each category we want information on? Members of all community groups?
- How will we record it? (Surveys? Questionnaires? Recording methods for literate/illiterate data collectors?)

- Where will we store it? (Library? CAR? UNHCR? Camps? All?)
- When do we need it, when will we use it, when do we need to update it? (Ensure regular update of core data.)
- Which of us will take responsibility to plan this activity and support it? (At each stage.)
- What is our time frame for achieving this now for known routine training, and for new training we might agree to do (needs assessments for unfamiliar categories of people, for refresher training, for new aspects of previous training)?

RBTU requirement: Liaison with partners, and resources of people, time and facilities.

5

RBTU trainers to research, document and agree the basic concepts that should be part of gender awareness training. This should result in 'a basic programme'.

Purpose: To arrive at comprehensive and consistent core content of Gender Awareness training. Proposal is:

- one initial team meeting to decide mechanism and process for research, for sharing findings, for assuming responsibility, for making decisions, and time for completion. At a final meeting during the Study, an 'academic team' was proposed to undertake this task; this and other options to be explored.
- One-day meeting to review and agree on core topics.

RBTU requirement: Small budget to cover possible purchase of resources, local travel to visit/discuss with experienced agencies.

6

RBTU trainers[18] to develop a 'revised' Gender Awareness training, tailored to trainee levels of understanding and work context. This should provide RBTU with documented training materials, plus optional exercises/activities appropriate for each trainee catego

Purpose: To improve understanding among trainees of core aspects of gender, with examples which relate to their experience, and with methods that are memorable and, where appropriate, replicable in their work.

- Trainers (and Animators) have gained much experience in their challenging task of confronting cultural discrimination against women and girls with awareness about women's rights in Islam. They now need to think in a very practical way

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18 Training module development is considered to be the responsibility of RB and the re-orientation of ender Awareness is of concern to all programmes. However, when at the stage of identifying appropriate examples and methods, trainers on each programme will need to liaise with her/his partner agency colleagues.

about the everyday lives and associated roles and relationships within families and communities. This will support a more objective assessment of male: female interactions in everyday life, and bring men and boys into gender discussions without preconceived negative connotations.

- Process of delivery for each core concept needs to incorporate (not necessarily in this order)
- explanation of concept in clear memorable way, with time frame. *[The words used and examples given to illustrate this will vary according to trainees - but the basic concept will remain the same.]*
- a memorable activity/exercise to allow participants to explore more deeply among themselves and to give/gain feedback for the trainer to check they have understood correctly, with time frame. *[This will change most, according to the target trainee group.]*
- large group discussion opportunity to seek clarifications, raise concerns, hear what others think - to test out wider opinion, with time frame
- clear objectives of training for each particular concept,
- Notes for the Facilitator , as a step-by-step guide to what she/he says and does, to include key points to be made, appropriate examples to select from to illustrate points (NOT exclusively from Islam), time frame, resource materials needed. *(These are an indispensable guide for a new Facilitator)*
- Notes for the Participants - to guide their activities/group work/exercises
- Handouts for Participants to take away - on explanations of key concepts, on activities they have undertaken and/or on activities they might undertake with their own target group. *(These provide trainees with their own mini training manual for future reference.)*
- Time frames need to recognise that new ideas in an oral society need a lot of time for discussion. What might be achieved in 40 minutes in an external/well-educated group with experience of workshop methods, will require double that time - and more.
- Suggested orders of presentation of core concepts should logically relate to each other, and gradually build on each other. Concepts should be related so that they form logical daily programmes, each having its own daily objectives, and daily assessment.
- The total training package should
- begin with an Introductory session. This should include Objectives of training, Information on practicalities, Introduction of participants to each other, Expectations etc, Ground Rules.
- End with an Assessment of training, which allows for negative as well as positive feedback.
- Final module to have a test run in-house for a selected 'audience' to gain feedback on clarity of content, trainer facilitation skills (each taking turns), layout of training room to maximise participant interaction.

- All gender training in Peshawar to be undertaken for mixed sex groups by a male + female training team.

RBTU requirement: To oversee the above process, encourage networking with external agencies, and support any identified need for external support. Build time for this development process into RBTU Workplan. Allow small budget for module development/printing.

7

RBTU trainers to develop training in Gender Orientation of Child Rights - to include an initial workshop with network agencies to review gender concepts in the context of the child's rights to survival, development, protection, and participation with refugee focus; then repeat Recommendations 4 and 5. Final outcome to be documented training programme and materials.

Purpose: To develop content for second programme, Gender Orientation of Child Rights. This must get beyond rights as principles, into rights as practices (or non-practices!). The focus should be

- 'what are the gender concerns in girls' and boys' survival/development/protection/ participation? What might be the gender issues? How do these relate to women and men, and their gender roles and relationships in our communities?
- 'How can we find out if there are gender gaps Who can help us?'
- 'What can we do to bring about positive change?' (Linkages with health workers, educationalists, parents, children, institutional authorities, etc.)
- Steps in Recommendations 4 and 5 would be repeated in order to develop content and method for the training programme.
- Final module to have an in-house test run as in Recommendation 5 for Gender Awareness Training.

RBTU requirement: Facilitation - internal or external - to ensure this process stays 'on track, as it is a newly evolving aspect of gender training.

- Networking with other agencies involved with child rights and gender would be valuable.
- Technical expertise in gender is essential from network or consultancy sources.
- Budget for workshop, materials development - and external technical support if required.

8

RBTU trainers to develop a sub-programme similar to the above on 'Gender Concerns and Issues for Refugee Women and Men', (particularly those which impact severely on children).

Purpose: To raise awareness among SAs of the above within their communities, and to build their capacity to develop appropriate arguments and linkages of support. This could be added as an extra day to the one-day follow up to the above training; it could link with factors affecting children. Input on refugee women's gender issues will be necessary and obtainable through serious document research and networking.

RBTU requirement: Build in to WorkPlan. Small budget for acquisition of external documents.

9

RB to arrange external expertise to provide training for its trainers in Gender Analysis and Tools, and to work with them to develop Gender Analysis and Tools training which are appropriate to the needs of RBTU's programme.
This should result in documented RBTU training programme and materials for each of its regular trainee categories.

Purpose: To expand capacity of trainers and support them to develop content for third programme, Gender Analysis and Tools, which is appropriate to RBTU's programmes. As this will be new information, it is recommended that external training first be provided, followed by a workshop (a further 4 days) with partner/network agencies to repeat Steps 4 and 5 as above. In-house test run to be conducted. External technical support may be achieved through networking, or consultant with local experience.

RBTU requirement: External trainer (for Analysis) , internal or external facilitation of Workshop to develop programme/materials, budget, build in to Work Plan.

10

RBTU trainers to agree a mechanism and process to share internal assessment of each training evaluation, to document new lessons learned, and to review its Gender training.

Purpose: To build upon the dynamism of the training process by recording lessons learned, and to improve upon content or methods as needed. Might be achieved by analysing evaluation sheets, and circulating these to colleagues, to allow for ongoing remedial action by individual trainers. All reports to be analysed for an annual module review meeting.

RBTU requirement: Major review meeting to be included into WorkPlan.

11

RBTU trainers to make no less than 1 field visit every 2 months together with SA to improve understanding of application of gender sensitivity in refugee life.

Purpose:	For trainers and SAs together to improve understanding of field-related gender concerns and opportunities. Visits are for mutual 'support' rather than 'assessment'. Group visits are limited to these people to avoid a power hierarchy and 'performance' which accompany group visits. CSU may like to join some visits.
RBTU requirement:	Build into Work Plan. Seek partner cooperation and coordination.

12

RBTU and CAR/SWC trainers, SAs, CSU personnel to elect a team to develop gender monitoring and evaluation indicators and a process for their assessment.

Purpose:	To provide quantitative and qualitative assessment of performance - of gender training, and of its application in-field. This can take place only after training in gender analysis. Networking is recommended, and external technical support is advisable unless expertise is available within the network.
RB requirement:	Research with external agencies will be essential for this, as little is published locally. Internal or external supervision (if done over extended time period) or facilitation (if done as a workshop) will be required. Development with partner/network agencies would be valuable.

13

RB and partner agencies to agree a clear mechanism and define responsibilities for assessing camp activities for application of its total training programme, with particular attention on community processes, gender and child rights. This must include defined indicators; competence for the task; financial and human resources to effect changes needed.

Indicators related to what new female oriented roles/relations camp communities now accept compared with the past (determined on general and reported knowledge or trainers, since no 'before' data were collected).

The methods adopted to collect information on the above were as outlined in the Terms of Reference. These reflected the overall short time available to the study, yet aimed to assess both depth and breadth of understanding at each link in the chain. Questionnaires were used as a quick tool to gain factual information on pre-determined aspects and broad-based views about the training received, its relevance, and its application. Without very detailed preparation, this method does not provide much qualitative information, and is limited to aspects considered to be important to the questioner.

Personal interviews provided opportunity for individuals to raise points not covered in the questionnaire, and to elaborate in greater depth on 'reasons why'. For this purpose, interviews included key issues of interest, but questions were open-ended, to allow people to reveal what was important to them. This approach was used in personal interviews with trainers (as initiators of the information chain) and community members (as ultimate recipients of the understanding gained by SAs).

SAs were the key linch-pin in this chain of communication. They are the point at which information (gender concepts) must be translated from 'theory' into 'practical application'. This transition could be achieved in one of two ways. Trainers could make adaptations of their original training, based on their knowledge of the target communities. They would then transfer these appropriate arguments, activities, or tools to SAs for immediate application to a variety of camp activities. An alternative strategy would be for trainers to transfer the core concept to the SAs, and they themselves could transform concepts and activities into locally relevant explanation or activities. Of particular interest to hear from SAs is what has or has not worked, and why. For this purpose, the workshop was considered to be an appropriate mechanism to explore with them their training, their understanding of it, how/why/when they had applied it, what problems they had encountered and who or what had supported application, and their recommendations for further training. A workshop allows for a range of methods to be adopted, each designed to give or gain different information. For the SAs, this workshop differed from many predecessors because on this occasion they were to be the ones to 'give' information.

The overall methods adopted by the study included:

- **documentation review** to find out what information had been given, and how it had been received (training materials, programmes, reports; library resources)
- **telephone interview with the original consultant trainer** to find out her problems, and major adaptations made to the local context

14
RBTU to arrange competent and continuous back-up support to trainers.

Needs include:

- computer software for Dari/Pushto presentations (this is essential and locally available)
- professional translation (external, short-term contract basis to build understanding of key terms) - or formal arrangement with a network agency having such facilities until all three training modules are documented
- secretarial/administration support to type up training modules to presentation standards in 3 languages
- to analyse evaluations, document new findings, and circulate workshop reports as instructed by trainers
- to support identification of additional external resource materials - and their acquisition as approved
- to prepare workshop resource materials for trainers.
- As these needs are shared by CAR/SWC trainers, they could usefully participate in such facilities and be included in a cost : benefits analysis.

15
RBTU to develop an organisational identity on its 'core' training modules, to 'publish' them, and make them accessible to interested parties.

RBTU requirement: The final Gender Training module (and other modules) to be 'printed' with an RBTU identity, loose-bound and copies stored in RBTU Library for reference, with each trainer for personal use, distributed to partner agencies, donated to ARIC Library, and copies available at modest price (to recoup costs).

16
RBTU trainers to develop a new topic for inclusion in its total curriculum on Non-Verbal Communications and their impact on effective participatory processes.

Purpose: To raise awareness among trainers, trainees, and partner agencies about the 'unvoiced' messages which influence our communications, and impact upon participatory processes.

RBTU requirement: Internal facilitation, build in to Work Plan, small budget for final training materials.

17
RB/RBTU to review its organisational culture and take steps to inculcate professional responsibility, trust and respect among its staff in order to build team work.

Purpose: To generate an integrated team of professional trainers and support group who are pro-active in self-improvement and justifiably confident in their task.

RBTU requirement: RBTU Manager has already made initial progress on this. Further support may be required from RB main office to develop and implement strategies for development, and possibly for short-term additional human resource support to capacity building. Job descriptions may warrant review to clarify individual responsibilities and accountabilities, and to add performance standards.

18
RBTU needs to review its Curriculum for Community Workers to ensure that gender sensitivity is incorporated into every subject and associated modules.

Purpose: To demonstrate that gender is part of every aspect of life and awareness needs to be integrated into everything we do.

RBTU requirement: Add gender review of Community Worker Curriculum into Workplan. Consider best mechanism for integration - internal + network capacities (which builds staff development, but takes time), vs external consultancy.

19
RBTU needs to ensure that knowledge and expertise are transferred to the Afghan community in order to give potential for sustainability.

Purpose: To support development of future community self-management in Afghanistan.

RBTU requirement: To reinforce with partner agencies the underlying principle of community mobilisation. This has implications for selection of SAs and of SWC members who must come from within communities and be selected by them, rather than by external partner

agencies. It is unusual not to be able to find adequately educated men and women, through Afghan networks. RBTU might consider sending some of its trainers and trainees to visit Afghanistan programmes where community-based approaches are being used, and men and women are working to integrate gender into the programme.

20

RB needs to clarify and link its mission to the refugee programme, then define with partners its gender strategy with a clear goal, time-bound realistic objectives and indicators. Given the overall limitations on human and financial resources, this should be modest. A more 'advanced' gender programme might be piloted in one community (or cluster of camps) in each of the two rural and the overall urban area.

Purpose: To move the present focus on 'output' (meaning, trainings delivered) towards a focus on 'outcomes' (meaning the end products of such trainings - attitudes and behaviour of people).

RBTU requirement: Following completion of development of the 3 proposed gender modules, RB and RBTU to review this clearly, with partner agencies.

5 OUTLINE TRAINING PROGRAMME

[This is should be viewed as a 'first draft' only of possible content. It needs considered elaboration with the benefit of time, discussion with others, and review of resources to refine structure, content, methodologies, methods, materials and pilots. Drafted with Afghanistan in mind - where there is no background in gender or child rights, very limited educational achievement (and virtually none beyond urban women), and ongoing conflict inside and uncertain refugee status 'outside' - it clearly would not fit every country context.]

5.1 GENDER AWARENESS

1 Objectives of programme
Introductions, Ice-Breakers, Expectations, Ground Rules
What We Know About Men/Women/Boys/Girls: **Day objectives**
Some basic male:female distinctions in our society - such as names we have.
Stereotypes of men and women; inconsistency and implications for power relations
Different types of social distinctions: Multiple vulnerabilities of women/girls

2 Introducing Gender: What we didn't recognise about women/men: **Day objectives**
Biological (God-given) vs Social (man-given, 'gender') differences between male and female
Influences on Gender distinctions, including our own daily experiences of change due to status, age, social context
Different types of needs: human development needs, women's special needs, gender needs - and relationship to gender issues
Causes of gender issues - gender gaps, gender discrimination, gender oppression
What to we name 'gender' in our language?

3 Understanding Gender Roles and Relationships: **Day objectives**
Roles and relationships of men and women, boys and girls - differences in quantity, time, location, contexts (urban : rural) and impact on four categories
Recognising roles and relationships in terms of social division of labour - male/female,
adult/child, change with development (eg use rural vs urban)
Defining triple roles (types of work) - productive, reproductive, community - and how valued
Relationship to human needs - social condition (practical gender needs) and social position (status/'strategic') gender needs)

4 Why Understanding Gender is Important: **Day objectives**
Identifying status needs - family to state
Implications for programmes of support
Why girls and women are special

How gender relates to our values - religious, cultural.
Preparations for next programme: Review CRC and consider refugee problems
Written Evaluation

5.2 GENDER ORIENTATION OF CHILD RIGHTS

1 Objectives of programme
Introductions, Ice-Breakers, Expectations, Ground Rules
Gender in Rights of Survival: **Day objectives**
Roles/responsibilities of parents and communities
Gender concerns from conception to birth/at birth/adolescence (adulthood/old age)
Gender gaps/Refugee issues - what are they/consider causes/what to do

2 Gender in Rights of Development: **Day objectives**
Types of development
Roles/responsibilities of parents and communities
Gender concerns in physical/psycho-social/moral/religious/cognitive development
Gender gaps/Refugee issues - what are they/consider causes/what to do

3 Rights to Protection: **Day objectives**
Roles/responsibilities of parents and communities
In absence of parents/in conflict/children with special needs
Against abuse - sexual, drugs, labour
Gender gaps/Refugee issues - what are they /consider causes/what to do

4 Rights to Participation: **Day objectives**
Roles/responsibilities of parents and communities
Rights in childhood/adolescence
Rights at home/in school/in society
Gender gaps/Refugee issue - what are they/consider causes/what to do
Preparations for next programme: Data collection on refugee child gender issues
Written Evaluation

5.3 GENDER ANALYSIS AND TOOLS

1 Objectives of programme
Introductions, Ice-Breakers, Expectations, Ground Rules
Family Analysis and Tools: **Day objectives**

24-Hour Day for non-literate/for adults and children
Triple Roles describing above/relationship to parents
Equality and empowerment ladder : Development of national/ community/individual
: for gender/disability/children/other marginalised gp
: application to projects and activities

2 When to Do and When to Talk - and How: **Day objectives**
Strategies: Defeat/Adapt/Semi-focussed challenge/Challenge
From PGN to SGN - strategies to shift
When to Do (Action), When to Talk (Advocacy)
Patriarchal arguments and responses
How to find Gender Gaps - questions to ask/resources to use/ application

3 Approaches for Identified Issues: **Day objectives**
Choices for Survival rights and issues - tools
Choices for Development rights and issues - tools

4 Approaches for Identified Issues: **Day objectives**
Choices for Protection rights and issues - tools
Choices for Participation rights and issues - tools

Review, Individual Plans of Action, Follow up process
Written Evaluation

ANNEXES

ANNEX 1

EXTRACTS FROM TERMS OF REFERENCE: TASKS

Tasks 1 and 4 were omitted as training sessions were not arranged.

2 Interviews with the trainers (RBTU, SWC) and with original consultant trainer
RBTU trainers and SWC trainers to be interviewed to find out:

- what kind of information they have about the social context of SA work, how they get it,
- criteria for SA recruitment
- differences, if any, in SA knowledge due to date of training
- attitudinal changes they observe in camps, and influence of training on activities
- how training is conducted today in terms of preparation, delivery and follow-up, and
- adaptation of methods to social contexts, and integration into other training modules
- adaptations made to curriculum - what and why
- main constraints and achievements in practical terms
- need for further training, adaptations to curriculum

Consultant interview to gain background to training and adaptations made.

4 Follow-up Workshop for 20 SAs, representative of different dates of training
Part of workshop to divide into all female, all male, mixed groups to ascertain exercises with gender specific appeal.

Pre-workshop interviews of SAs to ask

- definition of gender/sex and describe what remembered of training
- describe use of knowledge: if/how or if not/why not
- if training in total or part was relevant to refugee context: if yes/how, if no/why not
- if/how training has affected their professional/personal life
- various community member reactions
- attitude change, and influence/or not on activities
- further training wanted, in what/for what

During Workshop
Each different module to be briefly repeated and participants to discuss relevance in small groups - how to improve, use
Total gender training should be assessed in groups.

5 Interviews with community members involved in SA-initiated activities

6 Assessment to be made (with trainers) on findings in order to propose ideas for improvements to curriculum, methodologies, further training needs.

7 Report to be prepared including

- lessons-leaned
- a few case stories
- suggestions for improvement to curriculum and training methodologies
- assessment of further training needs for trainers and SAs
- a basic gender manual for use by RB field offices

ANNEX 2

EVALUATION FRAMEWORK: Sources And Methods to assess Process and Outcome of Gender Awareness Training

KEY INFORMANT: *METHOD:*

	RBTU trainer	SWC trainer	SA	CV	Male Cmmte	Female Cmmte.	Child Groups	Inter-view	Question-naire	Work-shop	Observe Tr-Video	Material Review	Activ-ities
PROCESS:													
Content	X	X	X						X	X		X	
Methods	X	X	X						X	X	X X		
Competence			X					X	X		X X		
Integration to other training modalities	X	X	X					X	X			X	X
OUTCOME:													
Comprehension	X	X	X	X				X	X	X			X
Relevance			X	X	X	X	X	X	X	X			X
Effectiveness			X	X	X	X	X	X		X			X
Impact					X	X	X	X		X			X

Abbreviated Captions mean:

RBTU Rädda Barnen Training Unit
Cmmte Male or Female Camp Community Committee
Observation Of Training/of Video of Training
SWC Social Welfare Cell, CAR
Child Groups Child-to-Child, Scouts, Youth gps
Materials Review RBTU training materials
SA Social Animator
Questionnaire Trainers/SA/s
Activities In camps for refugees
CV Community Volunteer
Workshop SAs only

ANNEX 3

RBTU GENDER ASSESSMENT : INDICATORS (not in any order of priority)

COMPREHENSION

Trainers/SAs are able to:
Distinguish Gender from Sex
Give 1 unique feature of Gender
eg changeable

Give example of other typical social distinctions
(eg education, wealth, status, language, disability age, religion, ethnicity, tribe)
Explain why girls/women are specially vulnerable

Give examples of typical Male/Female roles and activities in local society
Explain these in relation to 3 'types of work'
reproductive/unpaid-unrecognised-not valued
productive/paid-recognised-valued,
community male usually public/recognised
community female segregated/unacknowledged

Distinguish gender issues from 3 needs:
basic development needs (rights)
female biological needs
gender needs
Give example of each

Explain 3 levels of gender issues:
gender gap, discrimination, oppression
Give example of at least 1

Explain 2 types of gender needs:
practical gender needs (social condition)
status gender needs (social position

RELEVANCE

Trainers/SAs are able to:
Give 1 reason why gender is important
eg in development, in Islam, in CRC, in job

Give example of gender disparity in family, society, state

Give example of how gender awareness has been useful in
community where working
office (Rädda Barnen/Social Welfare Cell)
other

Training materials/tools relate to:
Afghanistan
refugee communities
refugee children
SA work

EFFECTIVENESS

SA-mobilised activities address:
equity of access
equity of decision making
equity of participation
equity in benefits
practical/social needs
SA can explain above

Facilitated activities address
M + F roles/relationships
ALL sectors of camp life

SAs have awareness of real/ potential gender issues of refugees*

Rädda Barnen/SWC/SAs:
hold joint M/F meetings
M/F travel together (sep.seating)
M/F eat together in office
M/F share offices
RBTU: has equal employment opportunities
has equal employment benefits

IMPACT

Changes in attitude
Camp communities accept:
Women Animators
Women working in health/education sectors
Women's free association/mobility
Male + Female Community representation
Male + Female education

Changes in behaviour
Female + Male Social Welfare Committees are established
F + M SWCs routinely consult
Female + Male activities exist
Girls + Boys attend school
- beyond primary grades
- co-education but separate
- co-education/mixed seating
Talk of equality
eg in Islam,culture,CRC)
Reproductive health service established and used
Female violence not tolerated (eg is reported/action taken)
Increased Female mobility/ association/participation
Equality in M/F children seeking medical attention
Gender awareness/support - orphans, child labour, psycho social stress

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*Female access to/participation in support services - Widows/Female Headed Households Econ/Social needs - Abuse/Violence against Women/Children - Psychosocial stress, recognition and coping strategies for female and male - Exploitation of M:F children, esp. for labour - Impact on poverty on child health care, esp. girls - Security/increased restrictions on women/girls mobility/association/participation

- **questionnaire/interview with trainers: 4 RBTU (3 F[1]; 1 M) and 4 CAR/SWC (2 F[2]; 2 M), to gain factual and general information about their training, followed by individual views in personal interviews**
- **a pre-test questionnaire and four-day workshop** for 20 SAs to gain more detailed information about the training, and its actual appropriateness, relevance and effect at community level. SAs were selected to achieve representation of women and men, training dates (1995, October 1997, November 1997, June 1998), location of work (rural/urban) and nature of community (conservative/more liberal)
- **interviews with community members** engaged in activities initiated by SAs to ascertain what level of gender awareness had reached down to them: 50 girls, 47 boys, 37 women, 19 men - excluding teachers and trainers
- **direct observation** (in office, workshop, field visits to 3 communities (1 urban, 2 rural) to observe how gender awareness may have more widely permeated beyond the context of specific activities
- **3 meetings with Trainers** to obtain views on study feedback, and proposed re-orientation.

Communities were selected to represent urban: rural location; urban: rural origins of their refugee members; well established: new camps: current access in terms of security and tolerance of foreigners; accessibility within a one-day round trip. Peshawar city, Kohat (southern region) and Haripur (northern region) were finally selected by RBTU. Activities visited within the communities were the choice of the SAs who were asked to provide a wide representation of activities to which they had applied their gender awareness training.

A framework and indicators for assessment, and questionnaires to quickly gain factual data were developed. These are included in Annexes 2 - 6. Annex 9 outlines the topics shared in the final Trainer feedback..

Due to constraints of time of RBTU trainers and possible infringement of its principles for providing training (that it should result from identified need), the study's proposal for video documentation and analysis of a new gender training session could not be fulfilled. For reasons of non-intrusion into privacy, and apparent tension among study participants, questioning about the application of gender in personal life was omitted.

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1 Principal Trainer has transferred to another programme so questionnaire data excluded, though insightful comment incorporated.

2 One not received Gender Awareness training so excluded from questionnaire; useful observations included.

QUESTIONNAIRE: TRAINERs on GENDER AWARENESS TRAINING

1	I am:	Female		Male
2	I was trained by (person) on (date):			
3	My trainers were:	all men	all women	man + woman
4	Participants were:	all men	all women	men + women
5	I have received additional gender awareness training from: ________________ in *(place)* ________________ on *(when, give dates)* ________________.			

6 What were the topics included in the Gender Awareness training?

7 Did you fully understand all the topics? Yes No

8 Which topics did you not fully understand?

9 Did you have a chance to ask more questions about these topics? Yes No

10 If no, was this because: *(tick appropriate answer, or give details for 'Other')*

- a No opportunity was provided to ask questions
- b I asked, but the trainer could not improve my understanding
- c there was not enough time for more explanation
- d I did not have enough confidence to ask for more explanation
- e Other reason: *(please explain)*

11 From my original training I **received/ did not receive** materials to take home.

---

12 Which topics did you find MOST interesting?

13 Which topics did you find LEAST interesting?

14 Which topics ARE RELEVANT to your work?

15 Which topics ARE NOT RELEVANT to your work?

---

16 When applying gender awareness in my work I: *(tick relevant answers)*

- a remember my training
- b use handouts from my training
- c find other gender resources
- d discuss ideas with family, with friends, with colleagues
- e refer to Islam
- f refer to universal standards, such as Convention on the Rights of the Child
- g use real life situations
- h use gender statistics
- j find it difficult to apply to my work.

17 Which topics from your original training do you USE today in your work?

18 Do you use these topics exactly as they were first presented to you? Yes No

19 If no, how have you changed the topic?
What sources of information did you use to make the changes?

---

20 The methods used to explain topics in my original training were: *(tick relevant answers)*

- a lecture by trainer
- b open discussion among all participants
- c small group discussion and feedback
- d group exercise and feedback
- e individual exercise and feedback
- f role play
- g drama
- h quiz
- j film and discussion
- k other (please explain):

21 For same topics you include in your work, do you use the same method? Yes No

22 What method do you now use for these same topics? (Give topic and method)

---

23 It is difficult to introduce gender awareness in my work because: *(tick relevant answers)*

- a I do not fully understand gender concepts
- b I understand gender concepts, but do not know how to apply them in a practical way
- c society does not understand, and I am alone
- d they are different from my religious values
- e they are different from my cultural values
- f of other reasons (give examples):

---

24 What further training in gender would you find helpful?

Thank you for your help with this evaluation.

ANNEX 5

QUESTIONNAIRE: SOCIAL ANIMATORS on GENDER AWARENESS TRAINING

1	I am:	Female		Male	
2	I was trained by RBTU in:	1995	Oct.1997	Nov.1997	April 1998
3	My trainers were:	all men	all women	man + woman	
4	Participants were:	all men	all women	men + women	

5 I have received additional gender awareness training from: ____________________
in *(place)* ________________________ on *(when, give dates)* ________ ________________.

6 What were the topics included in the RBTU/SSU training?
7 Did you fully understand all the topics? Yes No
8 Which topics did you not fully understand?
9 Did you have a chance to ask more questions about these topics? Yes No
10 If no, was this because: *(tick appropriate answer, or give details for 'Other')*
- a No opportunity was provided to ask questions
- b I asked, but the trainer could not improve my understanding
- c there was not enough time for more explanation
- d I did not have enough confidence to ask for more explanation
- e Other reason: *(please explain)*

11 Which topics did you find MOST interesting?
12 Which topics did you find LEAST interesting?
13 Which topics ARE RELEVANT to your work?
14 Which topics ARE NOT RELEVANT to your work?

15 The methods used to explain the topics were: *(tick relevant answers)*
- a lecture by trainer
- b open discussion among all participants
- c small group discussion and feedback
- d group exercise and feedback
- e individual exercise and feedback
- f role play
- g drama
- h quiz
- j film and discussion
- k other (please explain):

16 I **received** **did not receive** materials to take home for future use.

17 When applying gender awareness in my work I: *(tick relevant answers)*
- a remember my training
- b use handouts from my training
- c find other gender resources
- d discuss ideas with family, with friends, with colleagues
- e refer to Islam
- f refer to universal standards, such as Convention on the Rights of the Child
- g use real life situations
- h use gender statistics
- j find it difficult to apply to my work.

18 It is difficult to introduce gender awareness in my work because: *(tick relevant answers)*
- a I do not fully understand gender concepts
- b I understand gender concepts, but do not know how to apply them in a practical way
- c society does not understand, and I am alone
- d they are different from my religious values
- e they are different from my cultural values
- f of other reasons (give examples):

Thank you for your help with this evaluation.

SOCIAL ANIMATORS' WORKSHOP 12 - 15 OCTOBER 1998: ASSESSMENT OF GENDER AWARENESS TRAINING

DAY ONE

08.45	**WELCOME** • Identify common language • Who we are (Facilitators: Name, agency, job Participants: Name, community) • Working arrangements (participatory, mobile, squeezed) • Advise practical issues - tea/lunch breaks and location - toilet facilities - closing time today (16.30) - location of 'mahrams'/children		**Carol** Plenary
09.15	**WHY ARE WE HERE?** • Why are you (participants) here? • Why we (facilitators) are here • to look at RB gender awareness training together with you • to consider what follow up might be useful		**Najia** Plenary
09.30	**EXPECTATIONS** (Groups to mix training periods/regions) • What we expect to learn • What we want to avoid • What we each will contribute	**(Activity 1)**	3 Groups
10.00	**Feedback by Groups** • Summing up		**Ahad** Plenary
10.30	**REFRESHMENTS**		
10.45	**GROUND RULES**	**(Activity 2)**	**Najia** Plenary
11.15	**QUESTIONNAIRE ON TRAINING RECEIVED** (Complete individually, for collection)	**(Activity 3)**	**Carol** Plenary
12.15	**WHERE WE WORK** **(Groups divided per 'zone' of work - North, South, Pesh.I + Pesh.II)** • Brief description of total 'zone' • Differences between its particular communities	**(Activity 4)**	**Ahad** **3 Groups**
13.00	**LUNCH & PRAYER**		
13.45	**Feedback by Groups** Summing up (identify differences in social distinctions)		**Plenary**
14.15	**TOPICS OF ORIGINAL TRAINING** • List all topics • Classify sub-topics • Identify 6 key topics	**(Activity 5)**	**Carol/Ahad** Plenary
15.15	**Feedback on Day One** Starting time for Day Two		
15.30	**Close**		

ANNEX 6a

SOCIAL ANIMATORS' WORKSHOP 12 - 15 OCTOBER 1998: ASSESSMENT OF GENDER AWARENESS TRAINING

DAY TWO

09.00	**Welcome: Introduction to Day Programme**		**Carol**
09.15	**PREPARING TOPICS** (Groups divided per time of training - Nos 1 + 4, 2, 3) • Give different topic to each group • Group to prepare its presentation - as original or as adapted • Groups to be prepared to answer questions about topic	**(Activity 6)**	**Najia** 3 Groups
10.15	**REFRESHMENTS**		
10.30	**Presentation: 'The Gender Concept'** (RBTU Training 2) **Questions and Discussion**		**Group 1** **Ahad**
12.30	**LUNCH & PRAYER**		
13.45	**Presentation: 'Gender & Development'** (RBTU Trainings 1+4) **Questions and Discussion**		**Group 2** **Najia**
15.00	**REFRESHMENTS**		
15.15	**Presentation: '24-Hour Day'** (RBTU Training 3) **Questions and Discussion**		**Group 3** **Carol**
16.30	**Close** Starting time for Day 3		**Ahad/Najia**

For Activity 6 Feedback, Questions asked were:

- *What do you understand/not understand about this topic?*
- *What was method used to train you in it?*
- *Has the topic been relevant to your work, and how ?*
- *Have you applied this aspect of gender awareness to your work?*
- *What were the opportunities and constraints - and lessons learned?*
- *What are your suggestions for improvement*

SOCIAL ANIMATORS' WORKSHOP 12 - 15 OCTOBER 1998: ASSESSMENT OF GENDER AWARENESS TRAINING

DAY THREE

08.30	**FEEDBACK FROM FACILITATORS to SOCIAL ANIMATORS** • Issues Facilitators have considered • Confirmation of Animators key suggestions • Facilitators' major concerns and proposal to review some topics, if agreed.	**Carol** Plenary
09.15	**REVIEW TOPIC 1: MEANING OF GENDER AND 'CAUSES'** • Facilitated consensus on 'gender' relating to social (man given) distinctions between male and female, as opposed to biological (God given) male:female differences • Clarification on misuse of *'jens'* for translation of 'gender'	**Najia** Plenary
	• Quiz on Biological/Social Distinctions **(Activity 7)** to highlight influencing factors and changeable nature to clarify that 'gender' is not caused by war/conflict/displacement and will not disappear if there is peace	**Najia/Ahad** Individual
10.15	**REFRESHMENTS**	
10.30	Discussion and questions on influencing factors, various social distinctions, and special vulnerability of women/girls	**Najia** Plenary
12.30	**LUNCH & PRAYER**	
13.45	**REVIEW TOPIC 2: WHAT IS A GENDER 'ISSUE'** • (a) Human Development Needs - Rights of all people • (b) Women's Special Needs - resulting from her biology • (c) Gender Needs - arising from male/female socially determined roles and responsibilities • Gender Issue - sense of unjustness in male/female disparities • Clarification on how a gender issue can arise out of (a), (b) or (c).	**Ahad** Plenary
14.15	**REVIEW TOPIC 3: GENDER ROLES AND ACTIVITIES** • Clarification that Gender • is not 'a negative thing', but a fact of all human life • usually relates to division of labour in society, which often leads to unfair shares given to female half of society in decision making, in participation, in benefits.	**Najia/Ahad** Plenary
	• Quiz: Gender Roles and Activities **(Activity 8)**	Individual
	• Analysis of contradictions and Discussion	**Najia**
	• Triple Roles: • Productive work - paid, valued, male dominated • Reproductive work - reproduction + well-being of family/society, not valued/recognised, unpaid, female • Community work - usually voluntary, valued in men but often unrecognised in women • Questions and discussion	**Ahad** Plenary
15.00	**Feedback on Day Three** Starting time for Day Four **Close**	**Ahad**

ANNEX 6c

SOCIAL ANIMATORS' WORKSHOP 12 - 15 OCTOBER 1998: ASSESSMENT OF GENDER AWARENESS TRAINING

DAY FOUR

09.30 **REVIEW TOPIC 4: 24-HOUR DAY FOR NON-LITERATES** **Ahad**

- Role play demonstration **(Activity 9)** Plenary
- Questions

10.10 **REVIEW TOPIC 5: APPLYING GENDER TO ACTIVITIES** **Carol**

- An 'Development Ladder' - from Welfare (dependency) to Control (empowerment)
    - the progress of nations, of communities, of individuals

10.30 **REFRESHMENTS**

10.40 How Gender fits into Development: dependency to equality **Carol**

- Female seeking greater equality with Male ('Gender Equality')

But also see similar pattern for other socially disadvantaged groups:

- Children seeking greater equality with Adults
- Disabled seeking greater equality with Able
- Poor seeking greater equality with Rich

11.00 **Questions to ask in every activity to ensure gender is included:**

- Who is involved in the problem: girls, boys - of which age groups; women, men? Problems usually involve more than one category of person: have traditional gender roles and relationships been considered?
- Who has been involved in identifying the problem and the proposed solution? Has this involved ALL of the concerned people, and especially has it involved the target beneficiary?
- What type of change are you trying to achieve in relation to the Development/Equality Ladder?
    - If your activity concerns Welfare or Access, you are most probably reducing the gender gap and addressing practical gender needs.
    - If your activity concerns support to Awareness or Mobilisation of the disadvantaged gender role, you are working on increasing gender equality and making some change to status gender needs.
- Is the activity realistic and achievable for the disadvantaged gender? Do both girls/women or boys/men have same access to all necessary resources (material, information, education, health, status, time)? If not, is their need recognised by other influential groups who will give support?
- Will the activity result in change (benefit) for the disadvantaged gender? Will the target beneficiary be in control of the benefit to be gained?
- How will the progress of the activity and its outcome be assessed? Do these 'indicators' include gender aspects (female and male, age)?
- Will the beneficiaries participate in monitoring and assessing the final outcomes of the activity?

Questions/clarifications

11.40 **Feedback on Day Four/Review process** **Ahad**
12.00 **Thanks and Close** **Najia/Ahad/Carol**

COMMUNITY INTERVIEWS: QUESTIONS TO GAIN INFORMATION ON

1 What Is the purpose of this activity?

2 What level of people's equality does it address:
(equality between male: female disabled: able child: adult)

SGN	Control	(over selves, and self-related resources)
	Mobilisation	(move to action to solve own problems)
	Awareness	(of beneficiaries that they are not treated fairly)
PGN	Access	(for under-privileged half to make more equal with others ie closing the gender gap)
	Welfare	(meeting immediate 'basic needs' but maintaining dependency)

3 Have traditional roles and relationships of male and female been identified?
Does activity incorporate all?

4 Who identified the problem? (F / children consulted too?)

5 Who identified the solution (ie this activity)?

6 Who will benefit from the activity (all who should be included if roles are properly considered)?
Is benefit equal in decision making about its use?
Is benefit equal in meeting material needs?

FEEDBACK MEETING WITH RBTU TRAINERS OCTOBER 1998

OBJECTIVE: **TO BRIEF RBTU REFUGEE PROGRAMME TRAINERS ON KEY FINDINGS OF STUDY**
(Meeting was also attended by some trainers of other RBTU programmes)

Background:
Purpose of study
Approaches adopted
Data obtained, and methods used

Areas of Concern:

Trainer responsibilities: Professionalism
- Proactive Creativity

Trainer preparation: Assessments of trainees needs
- social context
- purpose
- adaptations needed

Resources:
- What is available
- What is used
- What is needed
- What are sources
- Where is documentation

Methods:
- Need for plan - objectives (programme/day/topic)
  - documented
  - structured
  - detailed
  - timed
  - reviewed
- Need for choice - appropriateness and relevance
- Need to share

Assessment:
- Process - per topic (achieved by methods)
  - per day
  - per programme
  - written
  - analysed
  - reviewed
  - shared
  - centralised information
- Programme review - frequency
  - method
  - responsibility
  - amendments
- Outcomes: effect of training
  - impact of training
- Plan for all - feedback into training

Content concerns from SA Workshop
- Translation of 'gender' - not 'gens' (= 'sex')
- Causes and cures of gender - not war/culture
- All male:female interactions are not gender issues

Method concerns from SA Workshop
- Need for memorable methods
  - more participation
  - relevance to work context (eg illiterate)
  - replicable tools
  - non Islamic tools

Other issues
- Training needs to be more than 5 days
- Training needs reinforcement by all 3 parties
- Male plus female trainer together
  - Relationship to child rights - to be developed.

WORKSHOP WITH ALL RBTU/CAR-SWC TRAINERS 2 NOVEMBER 1998

OBJECTIVE: **TO SUPPORT TRAINERS TO RE-ORIENT THEIR GA TRAINING MODULE IN TERMS OF CONTENT, METHOD, DOCUMENTATION, AND ASSESSMENT**

Steps to take

1 **Find out about trainees**

Who? M:F Age Language Ed level Knowledge
What for? Awareness Support activities Plan/implement projects
Their target groups - sex and age

2 **Plan programme of information**

Content
- basic definition
- causes/influences
- other social distinctions
- gender needs vs other needs
- how it is identified: roles and relationships
  - gaps/discrimination/oppression
  - types of work
  - practical/status needs
- key tools to identify
- relationship to children/children's rights
- relation to our values

3 **Plan Method**

- Building blocks
  - Define objectives which relate to 1
  - Plan Step by Step 'building blocks' of information
    - each with objective
    - explanation
    - assessment activity
    - feedback check on understanding
    - opportunity for questions/discussion
  - Plan Day by Day increase of knowledge
    - making linkages
    - relating to participants' experience
    - last day to fulfil overall objective
  - Define method to be used
    - relate to 1 (who and what for)
    - make memorable
    - vary
    - ensure input from participants
  - Find examples that relate to participants' work (ask!)
- Document all
  - Facilitators information (to avoid forgetting)
  - Participants information
    - guidelines for activities
    - handouts relating to activities
    - handouts to take home
- Resources needed flipcharts/markers/notebooks/pre-prepared recording sheets

4 **Plan location and arrangements for participation**

- Space/seating - must encourage interaction
- Methods
- Your language/dress/posture/expressions

5 **Plan Assessment**

- Per Step
- Per Day
- End of Programme
- Follow up
  - Review findings from participants
    - Note 'mosts' and 'leasts'
    - Consider necessary revisions
  - Review what learnt from participants
    - Document this
    - Consider necessary amendments
  - Plan subsequent feedback from participants
    - ? questionnaire
  - Make field visits to see application
  - On basis of last 2, plan next module

6 **Build Team work**

- Documentation to be publicly stored and shared
- One team member /elected group to assume responsibility for new resourcing
- Module review meetings to be planned/attended/inputted
  - never assume we've got it right; change refreshes you too
- Network with other trainers and share resources/experiences

1.4 LIMITATIONS

Inevitably a short-term study results in a 'snap-shot' record of reality and cannot capture the whole environment. As with a professional photographer, it is hoped that the study has absorbed the panorama and recorded typical scenes so that major misrepresentation has not occurred. If something vital is inadvertently overlooked, sincere apologies are tendered.

Views were obtained from all 8 trainers and 27 per cent of the SA trainees. The 3 camp communities were selected by RBTU but inevitably represent a small sample of the many activities that have been established within the total refugee community. RBTU itself is not directly involved with camp activities, and has no direct input into their approval or their monitoring. In this regard, the camp visits provided new insights for the trainers who accompanied the study. In subsequent feedback meetings, trainers gave more positive examples of activities than those observed by the study team. These have been incorporated.

Change in community attitudes and behaviour are difficult to measure - particularly if there are no concrete historical data against which to assess present findings. All too often change is measured in quantitative terms only: how many female activities/ girls' schools/ girl students now exist. These can represent a reduction in a gender gap, but provide a limited indicator of gender awareness. Such a 'principle of inclusion' or 'add girls/women and stir') can result from external pressures, rather than any change in social values.

Gender And Development (GAD) aims to move beyond equality in access to resources, towards equality in power relations between male and female over those resources. This requires an assessment of the inter-relationship between male and female in all decision making, activities associated with social life, and benefits of activities. GAD seeks to gain gender equality in control over these, and gives support to girls/boys or to women/men towards that end. It is concerned with the position (status), in addition to the condition which underlie male and female gender roles and relationships in social life. Assessment of these cannot be fulfilled by quantitative data alone; it needs qualitative indicators which are difficult to define because they require detailed knowledge of the particular social context, and time to define and assess processes of change. In this regard, the present study is formative.

It was evident that participants initially viewed the study as a threat. More than expected time was needed to move beyond defensiveness to establish a trusting relationship. To avoid the sense of 'a test', some specific questions in the Terms of Reference were omitted.

The study was unable to gain input from UNHCR/CSU due to non-availability of personnel. This is regrettable as they have a key role in support to and monitoring of field activities.
The study was confined to RBTU's refugee programme which has its own particular socio-cultural context. Findings therefore relate to performance within the opportunities and constraints of this programme. They cannot be

assumed to be identical in other situations where parameters differ, although lessons learned may be worthy of consideration.

1.5 ORGANISATION OF THE REPORT

The report closely follows the process of the study. Chapter Two describes what the study team found from its interviews, workshop, and community visits. This material is organised into the key stages of transmission of information, namely The Consultant Training, The Trainers, The Trainees (SAs), and The Community Members. Key learning points are given in bold in boxes. In accord with professional standards, the views expressed are those of the informants, not of the study team. Where the latter is the case, clarification is given.

This is emphasised since some of their views came as a surprise. In particular, there was a strong perception of culture as a negative influence on social life, and girls and women as its victims. In many cases this perception obliterated known fact and denied balanced understanding of gender relations. An oft repeated example of gender discrimination was given of the cultural practice in conservative rural society of girls being married without consultation. In reality, many boys also suffer from the decision-making of their family elders; they too have no choice in their life partner. Both rural Afghan and Pakistani tribal societies prize their culture which is considered to honour women above all else (and above all other cultures), none of the informants made reference to its positive aspects. Nor did they recount how women/girls and men/boys themselves explained their gender roles and relations. Without such knowledge it is difficult to justify activities within a GAD framework.

Chapter Three provides the study team's interpretation of the findings. These are kept brief since explanation has already been given in the Findings. The analysis is presented as a SWOT analysis of Strengths and Weaknesses ('Aspects which need to be strengthened') found within the present training programme, and Opportunities ('*positive chances*' as it is most readily understood by Pushto or Dari speakers) and Threats ('*obstacles*') in the external environment which may support or deter proposed future changes. This form of presentation is used to illustrate a simple tool to performance assessment of organisations, programmes and projects, or individuals themselves within these.

Chapter Four gives an outline of content relevant to the proposed three training modules of Gender Awareness, Gender Orientation of Child Rights, and Gender Analysis and Tools. This is not intended to be 'the final word'; it is starting point for discussion and development by the trainers who need to apply their professional skills to tailoring content and defining methodologies and materials which can be digested by their trainee groups. It is hoped that with three years' experience of the original training modules, and the benefit of this report, they will welcome this challenge. External support to this process

(preferably through network cooperation), and the initial provision of technical expertise on gender analysis, are emphasised as resources which Rädda Barnen will need to provide.

Recommendations to improve RBTU's Gender training module are included in Chapter Five.

The Annexes include all the 'tools' used in the course of the study. These do not claim to be 'the right tool' or 'the only tool'; they are one way of collecting information pertinent to such a study and may be of interest to others who are concerned with gender, particularly in the Afghan context.

ABBREVIATIONS USED

CAR	Commissionerate for Afghan Refugees
CAR/SWC	Commissionerate for Afghan Refguees/Social Welfare Cell
CRC	Convention on the Rights of the Child
C-t-C	Child-to-Child programme
CV	Community Volunteer
DC	District Coordinator
GAD	Gender and Development
HCR/CSU	(United Nations) High Commission for Refugees/ Community Services Unit
IG	Income Generation programme
IK	Islami Khidmatgar youth group
NGO	Non-Government Organisation
RB	Rädda Barnen (Programme Office, Peshawar)
RBTU	Rädda Barnen Training Unit
SA	Social Animator
Save Alliance	Partnership of child-focussed agencies, comprising SCF-UK, SCF-US, Rädda Barnen
SCF-UK	Save the Children Fund - UK
SCF-US	Save the Children Inc - US
SWC	Social Welfare Committee (community organisation)
UNHCR	United Nations High Commission for Refugees
YC	Youth Club

EXECUTIVE SUMMARY

Background

Although today there are educated urban Afghan families living within Peshawar itself, the majority of refugees resident throughout the North West Frontier Province of Pakistan are from Afghanistan's most conservative rural provinces. Throughout their two decades of displacement, the majority have strongly upheld their traditional values. In particular this has included the seclusion of women and girls. Having been among the first communities to protest soviet attempts at modernisation through its liberation of the female half of Afghan society from its perceived backward tribal bonds, the men of these families are resistant to encroachments on their patriarchal values, and sensitive to suggestion of women's rights.

With the increasing politicisation of children's and women's status in social life from all agents of conflict inside Afghanistan, there has been greater attention given by the international community to rights. The principle of gender equality is given primacy of place, although the degree of its application in decision making, participation in activities, and share in benefits between male and female is an ongoing subject of debate. For some agencies one area of relative clarity - in terms of equality in access - is the provision of education for girls as well as boys. With this new interest in the role and relevance of rights in the provision of aid has come a realisation that few people actually have a sound understanding of what gender is about. Least of all do Afghans themselves understand what underlies all this talk of 'the principles' or 'the rights' which today does, or does not, bring them much-needed support to rebuild their lives.

Rädda Barnen in Peshawar was one of the first agencies to consider providing the context to this debate, and to introduce gender awareness to the Afghan refugee community. This fit logically with its commitment to promoting the rights of the child, and its existing one-year training programme for community level Social Animators in 'Child Focussed Community Based Social Work'. A gender training programme was developed in 1995 by an external expatriate consultant, for subsequent development and adaptation by RBTU's own trainers. It has since been delivered to over sixty male and seventeen female educated Social Animators.

Animators are trained by Rädda Barnen Training Unit, supervised by the CAR District Coordinators within their localities, and their community-mobilised activities monitored by UNHCR's Community Services Unit in a triangular programme of community-based support to the refugee population. Specific tasks are to establish community-selected men's and women's Social Welfare Committees and through community volunteers to encourage the establishment of Child-to-Child, Youth (uneducated adolescents) or Islami Khidmatgar (scout-like movement, for in-school boys) groups within each community. In a reasonably coherent way, the aim is to spread very similar messages concerning clean water management, household and environmental hygiene, child rights, good social conduct, and respect for girls

and boys, women and men. Gender equality is intended to be a cross-cutting issue in all these and any other activities such as women's income generation.

This study was commissioned by Rädda Barnen to assess the impact of its gender training programme on the attitudes and activities among refugee camp communities, and to assess the gender training curriculum, methodologies and trainer competence. The required outcome was recommendations` for improvement to the training programme in terms of curriculum, methodologies, and further training needs; the output was a report and basic training module.

Process and methods of study

The study was undertaken over 22 working days by an external team comprising an expatriate consultant supported by a national woman and man. All had professional experience of gender and of rural and urban Afghan communities.

The methods adopted were defined in the Terms of Reference and included documentation review, a telephone interview with the original consultant, semi-structured interviews with 8 trainers, a questionnaire and workshop with 20 Social Animators (who were representative of original training dates, urban/rural work locations, and nature of community), observational visits to one urban and two rural (north and south provincial) refugee communities where informal interviews were conducted with a total of 163 community members (50 girls, 47 boys, 37 women, 19 men) engaged in Child-to-Child Groups (2 male, 1 female, 1 mixed), Youth Clubs (2 female, 1 male), Islami Khidmatgar (1 male), Social Welfare Committees (2 each male and female), and income generating activities mobilised by the Social Animators. Subsequent briefings were held with trainers on the proposed re-orientation of the programme.

The principle underlying the order of the study was to trace the original training from its original recipients (RBTU trainers), through trainees (Social Animators) to community level (activity members). The assumption was that if training were successful in terms of communicating understanding of the gender concept, then this would somehow manifest itself in the problems, implementation, solutions and/or outcomes of activities.

Findings

Although all trainers and trainees felt they had grasped the essence of the gender concept from their respective trainers, it was very poorly elaborated and hindered adequate understanding of the respective roles and relationships of women/men or girls/boys at the level of application. This had stemmed from the original consultant training which, in the interests of keeping things simple on first introduction, had not presented core building blocks to understanding, appropriate to the level of the trainers. Perhaps justifiable at a time where there were few points of referral, with hindsight this contributed to trainers readily grasping related but inexplicit ideas.

From their limited capacity, gender is now interestingly expressed in relation to women and girls only, as an antithesis between what is regarded as tribal cultural discrimination against girls and women, and its negation by reference to female rights in Islam. Both are upheld with unrealistic zeal.

Women and girls are presented as total and sole victims of tribal values. For example, they are denied choice in marriage. This has much substance, but fails to acknowledge that many boys/young men are equally denied the same rights to choose. Similarly women's income generation projects - all claimed by women to be contributing to family poverty - totally deny that it is men's gender role as cultural and religious breadwinner that is weakened or lost in conflict and displacement. Women's engagement in this role may not be bringing positive outcomes for her (never quantified or qualified), and, if substantial, they would probably result in a strong backlash from men for whom it would represent a major challenge.

There has never been an analysis of what women/girls or men/boys themselves find valuable within their 'rural tribal' world view, or recognition that female abuse is not solely inflicted by men. Wives are victims of husbands' physical violence. But there is also substantial anecdotal evidence of women's violence against women: mothers-in-law, as ever, feature strongly. There are also serious and health-risking manipulations between co-wives, or life endangering denial of food and health to old women by their daughters in law.

Women's rights in Islam are regarded by trainers and trainees alike as the only - and important - tool they have to support gender equality. As recognised by the original consultant, it is a very necessary justification. But is not a sufficient one. There are aspects of social life where the masculine and feminine roles and relationships are not explicit in religion. Men's responsibility for water supply from source to village collection point, and women's responsibility for water supply from village collecting point to household is such a case. This provides a practical everyday example of how men and women's responsibilities are distinct, but converge and thus both should be consulted on its location.

The study revealed a distinct gender bias in trainer/trainee satisfaction with this dichotomous approach to gender. Men clearly express a need for more understanding and examples of gender sensitivity in everyday social life - with non-Islamic tools. It is the men, not the women, who face controversy with clerics and conservatives, and many feel poorly equipped to engage in detailed religious arguments. They have greater confidence with gender equality and education; this makes children - or girls - the main focus. Specific gender interests of women, boys and men in the community tend to be ignored. One of the animators nicely summed up their dilemna: *'If this gender business is all over the world, it is not all Muslim. How do they deal with it? We want those tools too.'*

In contrast, women believe they are working with the 'all-too-familiar'. This undeniably builds rapport between women from different social backgrounds.

Beneficiary women are generally illiterate. They are in a weak position to argue their Islamic rights. In the absence of adequate external support mechanisms, which some recognise they need but the partners of the programme are unlikely to be able to fuilfil, there is no real opportunity for them to develop their awareness, to mobilise themselves, and to take greater control over their lives. Without more support, women's move towards gender equality can not take place.
Despite these shortcoming to understanding, something has trickled down. Community attitudes are shifting. Male leaders in many camps are now supporting more welfare and access to their female members. There are increases in secular as well as religious education for girls - at least of primary school ages, though there are examples of secondary level education. Gender equality is on the rise in child-related groups outlined above - albeit largely in segregation. Small numbers of unrelated women are given greater freedom of association to meet in home-based income generation centres, and social welfare committees.

Within the particular context, these are small, but positive first steps. In gender terms, however, it must be recognised that they are poor qualifiers for 'success'. The involvement of girls is a 'principle of inclusion' (*add women and stir*) rather than a gender-balanced approach. Overall, the patriarchs continued to maintain total and firm control:

- new opportunities are limited to non-challenging female categories, in descending numerical order, of pre-pubescent girls, very young or very mature female elders who are usually relatives of male leadership (among whom the young women dare not challenge, and the old women usually reinforce existing hierarchies - particularly if they are related to influential men), and small numbers of adolescent girls who are all under direct supervision of respected elders (male or female);
- freedom of association is confined to traditional female space - within the household - where observation can be maintained;
- permitted activities perpetuate traditional female gender roles and are unlikely to present any challenge.

What is being achieved is a reduction in the gender gap in girls' and boys' access to resources of education, and an increase in women's/girls' access to rights of association (albeit in limited numbers and carefully controlled environments). The strategy adopted is advocacy for the rights of children in accord with the tenets of Islam, and the less-known female rights in Islam which challenge discrimination arising from cultural practices.

Conclusions and Recommendations
Although these are but foundations - and as yet focus on material condition rather than social status - some important lessons have been learned.

- even Afghan rural traditional cultural values are changeable and are changing;
- religion has been a very powerful tool, but has limitations in terms of the expertise of the user (some unease experienced by educated male

trainers/animators; virtually impossible for illiterates which implies most women), and in terms of its cover of routine aspects of social life (such as water collection);

- culture needs to be reviewed in terms of both its positive as well as its negative gender aspects - the traditional rights and obligations of women and men, girls and boys, could usefully be explored;
- it has been possible to address female human rights, albeit within Islam, and to effect small change with rather limited community mobilisation (due to lack of resources, not necessarily of willingness). This gives hope that a gender approach, giving emphasis to men as well as women, may make more substantial progress;
- Rädda Barnen has provided foundations and valuable lessons to all on which future progress can build.

A closer look at the training process also was informative and highlighted a number of clear needs which are incorporated into the recommendations:

- trainers to professionalise in terms of their training responsibilities *'to get it right', 'to write it down', 'to review it regularly'* - training is an ongoing creative two-way process in which there is no room for complacency;
- more background research on trainees, their social context (including relevant gender statistics), their application of training;
- resourcing and development of revised training material in terms of content, to reflect different levels of understanding of trainees and their beneficiaries
- careful selection of methodologies in training tailored to the trainees, and the specific task (imparting knowledge/exploring information/testing out opinions/creative brainstorming/facilitating sharing of information or experience and fitting it to a framework)
- compilation of memorable and replicable methods for different purposes ('tools')
- planning programmes in which the process - of building knowledge, of using tools, of ordering and timing of delivery - are logically related and documented step by step .
- monitoring understanding, at end of each presentation, each day, each programme, and in application to community activities, in ways which allow negative as well as positive points, documented, analysed and contributing to programme review
- building team work within RBTU, and networks with external partners - particularly to review quality of programme, and its effectiveness and impact in field.

A particular conclusion was that within the socio-cultural context, it is not practical to commence gender training in the context of children. Because of the strong adult:child power relations, it is recommended that gender training be extended over three training sessions of four days (minimum), each with a

RÄDDA BARNEN

Report on a Study to Assess and Improve Gender Training in Peshawar, Pakistan

November 1998

Report submitted to:
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day follow-up. First should be a re-oriented 'edition' including core concepts of Gender Awareness which will focus on gender in the adult world, though bring in children. Second, should come Gender Orientation of Child Rights, to identify key issues of refugee girls and boys in terms of their rights to survival, development, protection and participation, and to address causes and possible support or solutions. Some preparatory work will be given to trainees for the second and third sessions. The third session will cover the Gender Analysis and Tools, specifically tailored to address the previously identified problems, and appropriate to the needs and uses of the trainees.

Rädda Barnen Training Unit trainers are themselves recommended to work towards developing these three training modules through research, development, networking, and piloting. This is to build their understanding, competence, confidence, team work, and satisfaction in personal achievement. The approach is consistent with the orientation of the community training they provide, which is concerned with process and outcomes, rather than merely output which more closely reflects what they have done to date.

As it is not clear how the whole refugee training programme fits with Rädda Barnen's mission, it is recommended that this be reviewed, explained to all staff, and the training modules - and expected outcomes - be modified accordingly. Key questions relate to the inclusion or not of women (and in a capacity as mothers or in their own right), the objectives of training (for implementation or advocacy), the level of equality sought (identifying/reducing gaps in welfare and access, or mobilisation and ultimate control through mainstreaming). This decision may lead to revisions in proposed curriculum and approaches.

It is recommended that Rädda Barnen provide the additional time, material, financial, and human resources that this process will inevitably require; that partner agencies will find ways to increase and extend their cooperation to such a process so that that the future training will secure and transform the foundations that have now been laid.

FOREWORD

Rädda Barnen (Swedish Save the Children) is one of 24 Save the Children Alliance organisations working for children's rights in more than 100 countries around the world. Rädda Barnen works to better understand gender relations between men and women, and boys and girls in the societies in which its members work. Through its advocacy and project work Rädda Barnen addresses issues concerning the ways in which men and women relate to boys and girls, and how boys and girls interact with each other.

Rädda Barnen is committed to work towards gender equality and to provide guidance on the integration of gender analysis into the structures of its own organisation and into the programmes of its cooperation partners. Rädda Barnen works to support boys and girls to fulfil their potentials and to become active members of their society. Boys and girls have different roles and responsibilities and therefore different needs as a result of their positions in the society. Rädda Barnen believes that norms, values and attitudes can be changed and transformed over time.

Rädda Barnen, being a rights-based organisation, is one of the first agencies to introduce gender awareness to the Afghan refugee community in the NWFP, Pakistan. A gender training programme was developed in 1995 by an expatriate consultant, which was subsequently developed and adapted by the trainers at Rädda Barnen's Training Unit.

This report was carried out with the aim of assessing the impact of this training on the attitudes and activities among refugee camp communities, assess the gender training curriculum, methodologies and trainer competence. It is hoped that this report will to some extent contribute to a better understanding of the cultural and gender context in which not only Rädda Barnen, but also UNHCR and other Non-Government Organisations' work, the problems facing the introduction of the gender concept in an Afghan refugee context, and lessons learned from experiences in transforming the concept into practice.

It is hoped that this report will provide inspiration and useful insights in to the complex issue of gender relations not only for those who are working in Pakistan and Afghanistan, but also for other Rädda Barnen offices. Gender relation is a sensitive issue in all societies. It is therefore important that we share experiences before developing culturally appropriate approaches towards gender equality.

Tomas Hildebrand
Pakistan & Afghanistan Representative
Peshawar February 1999

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Particular appreciation is due to the trainers of the Rädda Barnen refugee programme and of the Commissionerate for Afghan Refugees/Social Welfare Cell for sharing their views so openly, to the Social Animators who worked very hard and contributed most valuable input, and to those Trainers, Animators, and District Coordinators who gave their support in arranging varied and interesting visits to their communities. The transparency of all made them a pleasure to work with.

The study team would particularly like to extend its appreciation for the participation of the community men, women, boys and girls who generously gave time and thought to respond to our queries, perhaps without understanding what it was about. Their patience is perhaps a measure of the exposures they endure to unfamiliar people who come and ask questions but follow up with nothing. We too had nothing material to give. I hope this study goes some way to recognising their potential, and to giving sound advice to Rädda Barnen so that its work can contribute even more to men and women, girls and boys in recognising each other's worth, and side by side working towards a better future.

Carol A Le Duc
Peshawar, November 1998

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